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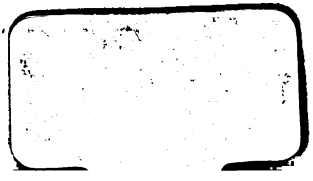

A SKETCH

OF THE

TURKI LANGUAGE

AS SPOKEN IN

EASTERN TURKISTAN

(Kàshghar and Yarkand)

BY

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In Two Parts.

With lists of names of Birds and Plants by J. Scully, Esq.,
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عربي علم فارسي شكر هندي نمك تركي هنر

"Arabic is Science; Persian is Sugar;
Hindi is Salt; *Turki is Art.*"—

Oriental Saying.

"It is a real pleasure to read a Turkish Grammar even though one may have no wish to acquire it practically. The ingenious manner in which the numerous grammatical forms are brought out, the regularity which pervades the system of declension and conjugation, the transparency and intelligibility of the whole structure, must strike all who have a sense of that wonderful power of the human mind which has displayed itself in language.

.....An eminent orientalist remarked: 'We might imagine Turkish to be the result of the deliberations of some society of learned men'; but no such society could have devised what the mind of man produced, left to itself in the steppes of Tartary, and guided only by its innate laws, or by an instinctive power as wonderful as any within the realm of nature"—
Max. Müller "Lectures on the Science of Language," Vol. I, Lect. VIII.

CORRIGENDA AND ADDENDA.

Page 4, l. 22, *for* p. 24 *read* pp. 28, 29

„ 8, l. 6, (of note) *for* p. 50 *read* p. 58.

„ 15, l. 13, *for* (side) *read* (face)

„ 18, l. 4, for *sakla-* read *saqla-*

„ 52, l. 6, *after* post-positions *add* and takes possessive affixes

„ 53, l. 8, *after* (e) *insert:* The Future Participle itself is often used as a noun of the agent; *e. g. bil-gu* 'that which makes known,' 'a sign'; *àch-qu* 'an opener,' 'a key.'

Also add to note * :—*E. g. sàò'q* (adj.) 'cold', *sàò'q-luq* 'coldness'; from the verb *sàò-màq* 'to be cold.'

„ 55, below l. 12, Add :—Of the two forms ending in *ku* and *'k* (or *'gh*) respectively (whether used substantively or adjectively) the former generally conveys an *active* meaning, and the latter a *passive; e. g. bil-gu* 'that which makes known', *bil-ik* 'that which is known,' 'knowledge'; *àch-qu* 'an opener', 'a key', *àch-uq* 'opened', 'open' (adj.).

„ 65, l. 10 from below, after *nari* insert—*or ? àri*

„ 69, last line, *for* "then" *read* "now"; *and after* "then," *insert*—*àri* "moreover, again"

„ 71, l. 8, *after* "singly," *insert*—"each"

„ 95, l. 3, *for* his hundred desires *read* the face of desire

„ 95, l. 22, *for* go forth *read* go up onto the minaret

„ 102, l. 3, Add :—He caused the Qoràn to be read through, and bestowed the merits of this on the souls of the martyrs.

„ 102, l. 9, *for* defeated *read* conquered

„ 104, l. 13, *for* the skirt of his robe *read* his stirrup

PREFACE.

The Turkish tongues are of singular interest to the student of language. They are to him, what the mountains which surround their birth-place are to the geologist; who there can observe many of the vastest operations of nature and their results, naked as it were, and not veiled by the superficial covering which in other less barren countries makes the investigation and tracing out of the various formations so laborious a task.

The Indo-European languages are like an ancient building, where frequent restorations have interfered with the original design, and where finally a universal coat of plaster has destroyed all outward distinction between old and new. In the Turanian structure, on the other hand, every tool-mark is still fresh, the places where the scaffolding has rested are still visible, and we can almost trace each course of the stone-work to its origin in the quarry whence it was hewn.

It may seem strange that a language developed by the rude and nomad tribes of Central Asia, who in their own home have never known how to reduce it to rule (or rather to distinguish the laws through which they themselves had unconsciously formed it), should present in fact an example of symmetry in complexity such as few of the more cultivated forms of speech exhibit. Although its own people would have one believe that it is subject to no rule and almost purely arbitrary (their only notion of grammar being that of Arabic and Persian with which the Túrki cannot be made to fit); yet in reality a few simple and transparent rules suffice to account for all its permutations. These rules, possessing an accumulative power, are enough to produce the immense variety of forms noticeable in the Eastern Túrki.

We are now learning to believe that even in languages such as Greek, German, or even English, every seeming irregularity is really the result of laws, some of which we know and can trace in their action, and some of which are yet to be discovered. But in Túrki we

can *see* them; it is as if the centuries were to flow backwards, and we could watch the building of the Pyramids and solve by ocular demonstration the doubts of the learned as to the method by which the vast blocks were transported from the quarries, and placed in their present positions. We can even detect in some instances a commencement in this Turanian tongue, of the process by which the Aryan languages have been polished down and enamelled, as it were, till they reached their present condition.

Viewed in this light the study of the Eastern Túrki is seen to have an interest which is not to be measured by the amount of the commercial or other intercourse likely to be facilitated by it. For the Turkish tongues, a journey eastward is pretty nearly equivalent to a study of the earlier forms of an Indo-European language. In either case we get nearer to the source; and the less literary character of the former makes it easier to approach its origin in space than in time. Rémusat, in his "Langues Tartares"*, truly says: "Le dialecte de Constantinople est celui de tous qui s'est le plus enrichi, je pourrais dire appauvri, par l'introduction de mots Arabes et Persans; et l'on n'en rencontre que fort peu dans la langue des Túrks voisins de la Chine, où l'on peut, pour cette raison, espérer de retrouver l'antique langue Túrke dans un état plus voisin de sa pureté primitive."

Valikhanoff (the son of a Kirghiz chief in the Russian service, whose name, Valí Khán, with the affixed Russian patronymic ending *off*, is significant of Russia's progress among those tribes) writes:† "The language.....spoken in Káshghar is altogether unknown to European savants", and Prof. Vámbéry, in quoting him, adds that this language "has incontestably the most primitive words and formations amongst all Turkish forms of speech."‡

In the Turkish of Káshghar and Yarkand (which some European linguists have called *Uïghur*,§ a name unknown to the inhabitants of those towns, who know their tongue simply as *Túrki)*, we can obtain a glimpse backwards at a state of the language when the noun (which in Western Turkish is almost inflected) was but a rude block, labelled if necessary by attaching other nouns, &c., to show its relation to the

* Page 250, edition 1820.

† See Messrs. Michel's "Russians in Central Asia."

‡ Vámbéry's "Chagataische Sprach-studien," p. 3.

§ This would seem in many case to be a misnomer as applied to the modern language of Káshghar.

remaining words of a sentence, as in Chinese. Of these attached words we can still see the meaning and special force, and can even use some of them as independent parts of speech (see below in Chapter III and Chapter VII, Numerals). It requires scientific dissection to extract and realize the meaning of the genitive element in the Latin word "rosæ," for instance; but the Túrki genitive *ulus-nung* ("tribe's," lit. "tribe property") bears its origin on its face, and it cannot be very long ago that the word "*nung*" or "*neng*" would have been used freely to mean "goods" or "possessions," as it is in the Kudatku-Bilik* (translated by Prof. Vámbéry). The mark of the accusative *ni* is at the present day in common use as an independent pronoun signifying "what."

When we follow these affixes into Western Turkish, they seem to have lost their initial consonants, and to have sunk into mere inflectional terminations.†

At the early period above referred to, the verb was perhaps a mere noun of action, destitute of any conjugation, although afterwards labelled by means of certain syllables (originally independent words) to indicate the several times and modes of the action. Such compound words, which could hardly be considered verbs, would apply equally to the *agent*, the *action*, and the *object* acted upon. In this stage the Túrki verb would have answered to the description of the same part of speech in an allied tongue: "The Tibetan verbs must be regarded as denoting, not an action or suffering or condition of any subject, but merely a *coming to pass*.....they are destitute of what is called in our languages the active or passive voice, as well as of the discrimination of persons, and show nothing beyond a rather poor capability of ex-

* E. g. *üla neng* "bestow (thy) property."

† This will be seen by an inspection of the following comparative statement:—

	Root.	Káshghari Post-positions.	Osmanli terminations.
Nom.	*ât*	....	....
Gen.....	*ât*	*ning*	*-ung (uñ)*
Dat.	*ât*	*gah*	*-ah*
Acc.	*ât*	*ni*	*-i*
Abl.	*ât*	*din* &c.	*-tín* &c.

pressing the most indispensable distinctions of tense and mood.....The inflection of verbs...is done in three different ways :.....(*c*), by adding [to the Root] various monosyllabic appendices, the Infinitive, Participles, and so called gerunds are formed." [Dr. Jaeschke's Tibetan Grammar, printed at the Moravian Mission Press at Kyelang, in British Láhaul, Chapter VI, §§ 29 and 30], (see also page 24, below).

A further development of the language would consist in also labelling these verbal nouns with the several pronouns or the corresponding possessive affixes (according as the desired sense might require) to point out the subject of the action; and thus were at last obtained several tenses of a real conjugation.

All these stages of the Túrki verb formation co-exist in the present language of Yárkand. If one asks a man whether he has seen so-and-so, he replies : " *körgan.*" This word may denote equally " the person who sees," " the thing seen," and " the action of seeing." But in a case of ambiguity, or for greater emphasis, he might also answer : *körgan-im bár* (lit. " *my* seeing exists"), or *körgan-man* (lit. " *I* the seer"). In one case the possessive (*im* " my"), and in the other the personal pronoun (*man* " I"), is affixed; and thus the 1st Person singular of two (Indefinite) Past Tenses is formed. These are the two typical modes of forming the persons of a tense, and there is no other.

Out of such simple materials is the whole Turkish conjugation produced, which Prof. Max Müller compares to a tree with innumerable branches, each of which is bowed down to the earth by the weight of the fruit which it bears. The above form, *kör-gan,* is but one of the several verbal nouns produced from the root *kör;* the same root when labelled with other affixes, instead of *gan,* denoting different times (tenses) or modes (moods) for the action, forms various verbal nouns and participles. These participles, either attached to pronouns as above, or in composition with auxiliary participles which are so attached, produce the whole of the 270 (and odd) tense-persons of which a primary Túrki verb conjugation consists.

Rémusat charges the Eastern Túrki (Ouigour) with employing no true auxiliary verb, *i. e.,* according to his definition, an auxiliary personal future or past tense applied to a participle, either *future* or *past* (not *present*). " Il résulte de cette combinaison, des plusque-parfaits, des futurs, des parfaits composés, toutes choses inconnues en Ouigour."

A further acquaintance has revealed to us, at least in modern Ouigour (" actuellement la langue des habitants des villes depuis Khasi-

gar jusqu'à Kamoul"), all these things which M. de Rémusat had missed. Such tenses as *qelip-idim*, "I had done," *qelip-bolurman*, 'I shall have done," *qela-durghan-boldum*, "I have determined to do" (lit. "I have become about to do"), answer completely to the above definition. Thus the Túrki tongue leaves nothing to be desired in the way of tense varieties.

But this is not all; for the root itself previous to the addition of any tense or mood terminations may have its meaning or application modified by other affixes (producing secondary Verbs, Passive, Causative, Reciprocative, &c.) By the accumulative faculty of the Túrki tongue these produce numbers of fresh forms. Like a gambler who "doubles all round," each of them adds to the former stock of words a number equal to that which existed without it. Going round to each tense of the original verb and of its compounds, it lays down another by its side. One peculiarity of the process called "playing double or quits" is, as pointed out by Thackeray in the case of Mr. Deuceace, that after a given number of repetitions (which may be easily calculated) the original stake will have swollen to the size of the National Debt. Fortunately there is a limit to the number of times that a Túrki verb can double its tenses; but still it reaches a figure which sounds most formidable to those who do not know that they can acquire it by a process of multiplication, and are not bound to add each unit separately to the mass of their knowledge.*

With all these possible combinations before him, the Túrk of the East appears to construct his words on each occasion from the elements at his disposal (as a compositor sets up type), rather than to employ ready-made or stereotyped forms. He accumulates affix upon affix until he has completed his meaning, instead of looking about him for a single word to which that meaning is already assigned.† Hence his

* It may easily be calculated how many separate elements require to be retained in the memory, in order to remember the vast number of forms of a single Eastern Turkish verb. Thus there are about 13 participial (and root) stems, and 25 different syllables or words used in the formation of tenses (including pronouns, auxiliary roots and participles). There are also 6 modifying syllables, making the secondary verb-forms. Thus absolutely only 44 verb-elements require to be learned by rote, the combinations and permutations of which suffice to make up the entire Túrki verb conjugation amounting to nearly 29,000 possible forms applicable to each separate (transitive) verb root. See N. B. at end of "Verbs."

† In Eastern Túrki "un-get-at-able-ness" would be a perfectly legitimate form (indeed quite a characteristic one). Vide *Yet- al- mas- lik, &c.*
attain able not ness.

belief that his language is arbitrary and dependent only on his own will (notwithstanding the fact that he really, though unconsciously, works on distinct and simple principles), and hence also the fact that to him each element of his words retains its separate vitality and meaning. When a Frenchman says "vous êtes", he has ordinarily no notion that in the termination "—tes" he is repeating the pronoun "vous" in another form. But an Eastern Túrk is perfectly aware of the meaning of the termination in the words *dursiz*, "ye are", *kelghaningiz*, "ye have done" ('your doing exists'), and will not hesitate to use the same pronouns in other applications (as *siz-ga birdim* "I gave to you," or even superfluously prefixed to the verb, as *siz dursiz*, "ye are"; and so also *át-ingiz*, "your horse").

As has been justly pointed out by Prof. Max Müller, among nomad families and tribes the tendency to adopt peculiarities and corruptions of language is constantly being neutralized by meetings and by the necessities of intercourse with other families or tribes among whom no such peculiarities, or different ones, have sprung up; while these meetings do not usually last long enough to allow of the growth of peculiarities common to the whole nation. When people, however, settle down in communities and towns, a certain number of expressions become worn down, as it were, by daily use, and in such a state of society these corruptions would be likely to become fixed and permanent. In this process the rationale of the various formations becomes less evident; the elements of the words are so fused together as to become indistinguishable; from want of recognizable examples men cease to put together unconsciously each word as they want it, and begin to use only those to whose sound they have become accustomed, and which are as it were ready-made. Thus the language loses in its richness of perhaps superabundant forms. It leaves the fluid and enters the solid state.

Even in Central Asia such a process has begun in the towns and villages. Who would recognize in the short word *wopti* the compound tense *bol-up-ir-d-i*, "it had become." Yet a native of Khokand, who will use the former in conversation, will spell it out at the full length of the latter if he has occasion to write it. He has not yet lost his sense of the full force of every one of the five elements that build it up. To a stranger who knew that the infinitive was *bolmáq* (or even *wolmáq*), the pluperfect *wopti* would seem a most irregular form, and would be no guide in forming the pluperfects of other verbs.

The Yârkandi (who lives further East) has not proceeded so far in his corruption of the word. He contents himself with shortening it into *bolupti* (showing greater respect for the root.) So *aparado* (or, as the Andijânis say: *aparade*) is used, where the true form is *al-ip-bár-a tur-ur*, lit. "having taken (he) going is standing" (*viz.*, "he is taking away"). The intermediate steps are *alip-bára-trur*, then *alip-bàra-dur*, then *ap-bára-dur*, and then *apara-dur*; the corruption going on independently in the several members of the word, converting *alip* into *ap*, fusing the initial *b* of *bár* with the preceding *p*, and turning *turur* finally into *do* or *de*. So also the imperative of another compound verb is shortened from *al-ip-kel* to *apke* or even *akké*. And thus some words travel West, from the deserts their birthplace, leaving a letter behind them in each country where they halt, but bearing the scars indelible on their bodies.

In extending itself towards Europe the Turkish tongue seems to approach the inflectional stage of development. Even in such forms as *wopti, apke,* and *do* (for *turur*), the root itself, the very sanctuary of an agglutinative language, has been invaded. But, moreover, in Western Turkish the affixes or terminations have become so far blended with the verb that their origin has been lost sight of. Some Grammarians in their analysis have mistaken, for instance, the pronominal affixes for parts of an auxiliary verb. Thus *kilrum* is by them supposed to be formed from the participle *kilur* and the word *im* "I am" (which is in reality no verb, but a pronoun). M. de Rémusat, in his most learned and interesting researches on the Tartar Languages, sees an anomaly in the fact that, while both in Osmanli and in Ouigour (defined as "encore actuellement la langue des habitants des villes depuis Khasigar jusqu'à Kamoul") there exist the tenses, *kilur-um* and *kil-dum* formed respectively with two tenses of the substantive verb, *viz., im (um),* "I am", and *idum (-dum),* "I was"; yet this verb only exists in Osmanli, and not in Ouigour. In other words, that tenses in a primitive Turkish language (Ouigour) are formed by means of another verb which only exists in a later dialect (the Osmanli).

"Pourquoi n'y retrouve-t-on pas plutôt le radical Ouigour *erdi,* ou *dour,* ou *dourour?* Quelle cause peut avoir introduit un élément étranger dans la conjugaison des verbes, la partie la plus intime de la grammaire? Ce fait peu connu, si j'avais réussi à en bien exposer toutes les circonstances, offrirait, ce me semble, un problême philologique assez curieux à résoudre."

The answer is interesting and illustrates the progress of language. The seeming problem results from the degree to which forms, clear enough in Eastern Turki, have become corrupted and obscured in Western Turkish. Taking the Past Tense, *idum*, &c., first, this certainly exists in Ouigour, where it is written *erdim* (ايردىم). The modern Kàshghari supplies the missing link by writing this word as above *erdim* or *irdim* and pronouncing it *idim*. Thus the Ouigour "radical" or auxiliary *erdi* which M. de Rémusat desired, is really present in the tense '*kildum*', '*kildi*', under its later form '*idum*', '*idi*', whose absence from Ouigour he laments.

Next taking the Present Tense *kilar-um*, formed with a supposed Pres. Tense of the Verb Substantive, *viz. im* "I am", &c.—the following comparison with the corresponding Kàshghar (so-called Ouigour) or more primitive tense will solve the problem, or rather will show that there is none :—

	Osmanli.			Primitive. Kashghar (Ouigour).		
	Participle.		*Supposed Verb Substantive.*	*Participle.*		*Affixed Pronouns.*
S.	1st.	kelur	*um*	kelur	...	*man* (=I)
„	2nd.	kelur	*sen*	kelur	...	*san* (=thou)
„	3rd.	kelur	—	kelur	...	—
Pl.	1st.	kelur	*iz*	kelur	...	*miz* (=we)
„	2nd.	kelur	*siz*	kelur	...	*siz* (=ye)
„	3rd.	kelur	*lar*	kelur	...	*lar* (=they)

It is plain that the Osmanli terminations are merely survivals of the primitive affixed pronouns.*

In no case can it be allowed that such a series of dissimilar syllables is really one tense, or that they are parts of the verb "to be."† An examination of the Yárkand and Kàshghar dialect accounts for them in another way; and even were this not the case, analogy is

* If it be urged that besides the use of the syllables *im*, *sen*, &c., as verb-terminations, they are also used with substantives and adjectives, &c., in the sense of the verb "to be;" this may be paralleled by the Eastern Túrki usage by which pronouns are affixed (without any verb) to substantives and adjectives and other pronouns, and yet do not cease to be pronouns: e. g. *kichik-man* "I (am) small"; *Túrk-san*, "thou (art) a Túrk;" *shu-man*, "I (am) he" (See page 50). The verb "to be" is simply 'sous-entendu' in these cases.

† The present tense of *irmak* "to be" would be *ira-man* or *irur-man*, *irur-san*, &c. This tense is found in old books.

against such irregularities of form in a Turkish verb, no sign even of a common root being apparent in the different persons.

Thus, if the Ouigour (Kàshghar) form of Turkish does not possess such a Verb Substantive as *im* "I am" (as M. de Rémusat justly says), so neither does the Osmanli. There is no element in these Osmanli tenses which does not exist independently in the so-called Ouigour or Eastern Túrkistáni. Though I have taken Rémusat's words as my text (because they themselves suggest the comparison with a more primitive dialect), yet it would seem that many Grammarians are under the same misapprehension with regard to the supposed Osmanli substantive verb. The pronominal affixes have become so blended in the verbs, as almost to lose all trace of their origin, and what is this but a long step towards inflection.

Thus in the varied dialects of that wide-spread tongue which is spoken over 70 Degrees of Longitude, extending from under the shadow of the Great Wall of China and the head waters of the Yellow River almost to the shores of the Adriatic, we see a whole volume in the history of language unrolled before us. Nearly every stage in the development of speech, between the monosyllabism of China at one end and the highly developed inflectionalism of Europe at the other, can be studied in the dialects spoken by that Turkish race which forms a link between the extreme East and the extreme West of the Old World.

It is hoped that an account, however imperfect, of the more Easterly or primitive form of this tongue will not be without interest to students.

N. B.—In the following pages it will be noted that the Perfect Participle has been written with a *p*, whereas in the Extracts it will be found to end in a ب *(b)*. But it must be remembered that the Túrki writers are very chary of wasting more "*nuqtas*" than they can help, and make but seldom a difference in writing (and sometimes in speaking) between پ and ب and between چ and ج. The sound given to the final letter of the Perfect Participle is distinctly that of *p*, as may moreover be discovered from the fact that it hardens the dentals which follow it (in affixes) e. g., *bolu(p)-ti*, and not *bolu(b)-di*, as would be the case according to the Rules of Phonetic Variation (which see) if the final consonant were soft.

Again, it will be seen that I have written *aït*-Ti, *ket*-Ti, whereas in Túrki manuscripts these words are often written *aït*-Di, *ket*-Di. This latter spelling is due to a recollection of the origin of the formation (*viz.*, the presence of the auxiliary *irdi* or *idi* in a shortened form), but the pronunciation is in fact that of a double *t*; as in English the word written as "cupboard" is pronounced "cubboard." The Túrki writers, however, very frequently recognise this pronunciation by merely putting a "tashdîd" over the *t* instead of preserving the *d* in the second place (تّ for تد).

R. B. S.

KASHGHAR:
November 28th, 1874.

PART I.

GRAMMAR.

GRAMMAR.

CHAPTER I.

THE LETTERS.

The letters employed in writing by the inhabitants of Eastern Tùrkistán are the same as those in general use among Muhammadan nations, *viz.*, those of the Arabic alphabet. It is needless to describe their system of writing at any length since it is known to all Oriental scholars; only the peculiarities of pronunciation, form, or use, will be noted here.

ا A, *â* in the beginning of words is often pronounced very broad (like *aw*); as in *ât* = horse (pronounced *awt* or *ot*).

In other parts of a word, if preceding several consonants together, it is also often pronounced broad.

Ex.: *bâshqa* = other (pronounced *boshqa*).

In other cases, however, it resembles the *a* in *father*.

The short pronunciation of *a* is that of our words *ordinary, oriental, America*, &c.

In some words the *a* is pronounced like the English *a* in 'hand', 'than', &c.

Ex.: *Yarkand*, pronounced something between that spelling and '*Yerkend*;' *at*, 'name', pronounced like the English word 'at' (almost *ett*).

N. B.—As the people of Eastern Tùrkistán are rather uncertain in their use of the long vowels in writing, the use of them in short syllables being common and not implying any lengthening of the sound, in the following pages the broad mark (*á, é, í* and *ú*) will only be introduced when the *sound* is long, and not invariably wherever long vowels are used.

Ex.: باشلاق will be written *báshlamáq* (pronounced almost *boshlamock*). Although there are three 'alifs,' yet only the first and third are pronounced long or broad. So also with the other vowels.

پ ب B & P, often interchanged in writing, and often confounded in pronunciation.

ت T, the ordinary oriental, or soft European sound.

ج چ J & Ch, often interchanged; when preceding consonants, they both of them tend towards the pronunciation of the French '*j*'; hence in that position they are often confounded with one another and with *sh*.

Ex.: '*ichku*' = goat, almost like '*ishku*' (and, *vice versâ*, the word *tapshurdi* has been found written *tapjurdi*).

Before vowels the distinction is better kept up.

Ex.: *chiqmàq, jabduq*.

ح H, a harsh guttural aspirate, but yet distinct from the following letter. The Eastern Turkistánís put below it the mark usually denoting the other oriental *h*.

خ *Kh*, the German *ch* (as in *machen*, not as in *ich*);

د *D*, the ordinary sound.

ر *R*, do. But the Yárkandís often swallow it altogether when it precedes another consonant, and sometimes in that case omit it even in writing.

Ex.: *arpa* = barley, pronounced *apa*; *irdi, irmas*, pronounced and often written *idi, imas*.

ز *Z*, the sound as in '*zeal*.'

س *S*, the ordinary sound. The Túrkís write this letter with three dots reversed beneath the letter.

ش *Sh*, the sound of the French *ch*, or the German *sch*, or of *sh* in the English word *shall*. (See remarks under *J*.)

ع the oriental letter ''ain', a sound inexplicable in writing.

غ *Gh*, the oriental letter 'ghain', resembling in sound the Parisian '*r* grassayé,' or the Northumberland 'burr,' sometimes interchanged with ق, *q* (see Chapter II., "Phonetic changes of Consonants").

ف *F*, often interchanged in pronunciation, and even in writing with *P*: as '*Fâdshah*' for '*Pádshah*'; '*farwah*' for '*parwah*', and *vice versâ*, '*pursat*' for '*fursat*'.

ق *Q*, pronounced far back in the throat with a kind of choking effort. The Yárkand pronunciation of it is rougher than that of the Persians. Sometimes interchangeable with غ *gh* (see "Phonetic changes").

ك *K*, the ordinary sound, as in the English word '*keep*.'

گ *G*, the ordinary sound, as in *get*, never as in *gin*. *K* and *G* are sometimes interchangeable (see "Phonetic changes"), and in manuscript the second stroke is generally omitted.

نگ *ng*, is pronounced as in English, but the *g* is not separately or distinctly sounded even before a vowel. The pronunciation is that of "*hanger*", not of "*anger*".

ل *L*, the ordinary sound.

م *M*, do.

ن *N*, do.

و *W* or *O* or *U*. As a consonant, the same as the English *w*. As a vowel, there are four varieties of pronunciation, not distinguished by any difference in the vernacular writing, *viz.* :—

O, as in *bone*.

Ö, (German sound). Ex.: *kön* (day) rhymes with G. *schön*, but is pronounced a little shorter.

U, (English *oo*). Ex.: *bu*, (this) pronounced *boo*.

Ü, (French *u*) or German *ü* or *ue*. Ex.: *ülmak* (to die): the sound of *ü* in German 'über'.

ه *H*, the common aspirate.

ى *Y* or *E* or *I*. As a consonant, pronounced like the English *y*; but the Yárkandís often give it a slight sound of the French *j*: as *yüz* (side), pronounced '*jüz*' (French *j*), and *iké* (two), pronounced *ijké*.

As a vowel, either long *è* (the French sound in "père", the same as the English diphthong *ay*), or short as in *then*; or else *i* (either short as in '*bit*,' or long as in '*machine*').

THE VOWEL MARKS.

The Eastern Turkistáni written language possesses, though it seldom uses, the ordinary Oriental vowel marks. The entire system of spelling is in theory that of the Arabic alphabet; but as this system is a foreign adaptation, and not a home-growth (for the Eastern Túrki existed both in a spoken and in a written form before the introduction of Arabic into the country), we find many traces of imperfect fitting between the language and the writing that conveys it.

Even in books we meet with the same word spelt in different manners; but more especially is the divergence apparent in the want of distinction between the sounds represented by the short vowel marks "zabar" (ـَ) "zer" (ـِ), and "pesh" (ـُ), and by the long vowels "alif" (ا), "ye" (ي), and "wáo" (و) respectively. These latter are often pronounced short, *e. g.*: دين pronounced *din* (from) as though written دِن, while in Persian it would be pronounced *dín* (faith). The "pesh" over a consonant is often pronounced like an *i*: *e. g.*, تُش *tüsh*, pronounced *tish* (tooth).

The Yárkandís on the whole seem to use the oriental vowels much like we use our own. That is, they rather ignore the system of vowel-sounds as inherent in consonants, and consider a written vowel almost necessary to complete a syllable, whether long or short.*

* I have found خبر spelt خابار, &c.

CHAPTER II.

PHONETIC VARIATION.

The Root of a Verb never changes in any formation; nor does any Substantive* or Adjective. But there are numerous syllables capable of being affixed, whose vowels and consonants vary with those of the word they are attached to, according to certain general rules which are not without exceptions.

A somewhat similar fact in European languages (as regards the consonants) is the change of the Latin prefix *ad* into *ac* in the word *accept*, into *at* in the word *attain*, and into *af* in the word *affix*, &c.

The guiding principle of the Túrki variation seems to be this: that the mouth and throat having assumed a certain shape for the pronunciation of certain sounds, it is difficult in the compass of the same word to shift the position of the organs; or, when a hard breath is coming out, to change it suddenly into a soft breathing; and *vice versâ*.

Thus, if the throat has been put into the half choking state necessary to pronounce the 'ghain' (*gh*) or the 'qáf' (*q*), and another guttural comes immediately afterwards, it is difficult to prevent this being sounded with the same choking effort (or, in other words, it is difficult to shift forward suddenly the place of utterance); and *vice versâ*.

Thus it will be found comparatively easy to pronounce *sarigh-qul* (where two choking gutturals follow one another); but a difficulty will be found in trying to say consecutively *reg qum* (the Persian and Túrki words respectively for 'sand'), where the contact between the root of the tongue and the back part of the palate (for the *g*) has to be shifted suddenly back into the throat for the *q*; and still more difficult to give the proper sounds to each of the so-called gutturals in the following compound: *àq kupruk* ("white bridge"), where the initial *k* will almost inevitably retain some of the choking *q* sound, unless a fresh breath be taken.

An effort is required, and this the Túrkís avoid.

Thus, (*a*) *Gutturals* (*so called*) *of either class*, which may be roughly designated as common [*k* and *g*], and true (choking) [*q* and *gh*], when contained in a root *tend to bring any guttural contained in an affix into the same class.*

So again, when one has pronounced the syllable *yet*, it is easier to complete the word with a *t* than with a *d*. Thus *yet-di* becomes changed into

* Excepting when a final *q* or *k* softens into a *gh* or *g* respectively before an affix. *See* p. 18.

yet-ti, for the same reason that *cup-board* has become *cubboard* in English pronunciation. So *pit-gan* becomes *pit-kan.**

On the other hand after the liquids *r* and *l*, which only require a soft utterance, it would require a fresh effort of the breath to bring out the hard sounds of *k*, *q* or *t*, so *g*, *gh* or *d* are used.

Ex.: *bár-ghan* "going;" *kel-di* "he came."

Thus, (*b*) *Hard consonants at the end of the root tend to harden the utterance of the guttural or dental of the affix, and vice versá.*

* * * * *

The principle is the same in the case of the vowels. When the tone of a word, as it were, is in *u* (*oo*), say, the Turkís continue that sound, or one complementary to it, in certain of the affixes.

Ex.: *ur-dum* not *ur-dim*
tösh-lök not *tösh-lik.*

Such are the principles on which the practice seems to rest. The following are generally the rules by which these principles work; but they must be considered rather as tendencies than as rigid laws, and they only act where no other consideration interferes.

It is not all affixes that are liable to variation. Some seem to partake of the unchangeable nature of the roots. The particular affixes which are liable to phonetic variation will be pointed out in the following pages.

PHONETIC VARIATIONS OF CONSONANTS.

Final Letter of Root (*Simple or Compound*).	Consequent initial of Affix. *Guttural.* Usually after *t, k, g, n,* in body of Root.		*Guttural.* Usually after *b, p, ch, d, s, m, l, y, q,* in body of Root.	*Dental.*
	ordinary.		*choking.*	
a, d, e, g, h, i, j, l, m, n, o, r, u, z, Ex. 1, (See below).	g	or	gh	d *Soft*
	or		or	
ch, k, q, p, s, sh, t. Ex. 2, (See below).	k	or	q	t *Hard*

* See *post*, Specimen pieces (copy of Passport): "*Ydrkand-ga khidmat-ka.*" Here *ga* and *ka* are the same word, but the initial guttural is softened after the final *d* of *Yárkand*, and hardened after the final *t* of *khidmat*.

[*N. B.*—If the root ends with either of the consonants with which the affix *may* begin, there is simply a re-duplication.

Ex. : *tig-gan* not *tig-kan.*]

Ex. 1 : *sakla*-gh*an*, *sakla*-d*i*, from *sakla-mak* = to take care of.
kel-g*an*, *kel*-d*i*, from *kel-mak* = to come.
qel-gh*an*, *qel*-d*i*, from *qel-màq* = to do.
tut-ma-gh*an*, from *tut-màq* = to seize.
kön-g*a*, "to a day," *yol*-gh*a* "to a road."

Ex. 2 : *ishit*-k*an*, *ishit*-t*i*, from *ishit-mak* = to hear.
ket-k*an*, *ket*-t*e*, from *ket-mak* = to go.
kech-k*an*, *kech*-t*i*, from *kech-mak* = to pass over.
qàch-q*an*, *qàch*-t*i*, from *qàch-màq* = to flee.
tish-k*a*, "to a tooth," *yàsh*-q*a*, "to an age."

Thus, in the above examples the final letter *l* of the root *kel* determines that the initial letter of the participial affix shall be a *soft* guttural (*g* or *gh*) rather than a *hard* one (*k* or *q*) ; while the *k* of the same *kel* determines which of the two soft gutturals should be chosen, *viz.*, the *ordinary* one *g*, and not the *true* (choking) one *gh*.

On the other hand, in the example *qel-ghan*, while the letter *l* again compels the choice of a *soft* guttural, the other root-consonant *q* necessitates the adoption of the *true* (choking) soft guttural *gh* rather than of the *ordinary* one.

In *ket-kan* again, we have the *hard* guttural induced by the final *t* of the root, while the other root-consonant *k* being *ordinary*, determines that the hard guttural used in the affix shall be of the same class.

It will be seen that there is a cross division of the gutturals ; 1st, into *soft* (*g* and *gh*), and *hard* (*k* and *q*) ; 2nd, into *ordinary* (*g* and *k*), and *true* (choking) (*gh* and *q*).

Thus the rules given above may be re-stated in other words, *viz.*, that the *former* of these cross divisions is the one affected by the final letter of the roots, while the *latter* division is that over which the other letters of the root bear rule.

In the dentals there is only a simple division into soft and hard (*d* and *t*), affected only by the final letter of the root.

Any word ending in a *k* or *q* softens the final letter into *g* or *gh* respectively before an affix beginning with a vowel (and sometimes even before consonants). Ex. *kunglak* "a coat", *chaukan kunglag-i* "a young woman's coat" ; *sariq* "yellow", *Sarigh-chopan* (the name of a place).

It may be added that the letter *q* seems to have a certain affinity to the broad sound of *á*, and the letter *k* to its short sound (almost like an *e* as in the English word *hat*). Thus ماق (*máq*) is pronounced almost like "*mock*," while ماك (*mak*) is pronounced as in "MacAndrew" (almost *mec*).

On the other hand, the vowel *e* seems to take its broad sound with the *k*, and its short sound with the *q* : *e* : *g* : *kel-mak* "to come" (pronounced almost "*cail-mec*"); and *qel-màq* "to do" (pronounced almost "*kill-mock.*"

PHONETIC VARIATION OF VOWELS.

1. Whenever the affix begins with a Vowel and the Root ends with one, the latter prevails.

Ex.: *achku'm* (*achku* = key, and *'m* possessive affix of 1st Person).

N. B.—With a final diphthong there is no elision; the chief vowel (see Rule 2) induces the corresponding vowel for the affix: Ex.: '*tüi-üp.*'

2. In all other cases the affix assumes a vowel corresponding with the chief Root vowel, as follows:—

Root Vowel or Diphthong.	*Corresponding Vowel for Affix.*
1. *a ai*	*i*
2. *e*	*i*
3. *i*	*i*
4. *o*	*u*
5. *ö*	*ö*
6. *u*	*u*
7. *ü*	*ü*
8. *oï*	*u*
9. *uï*	*i*

Ex. (1). til*a*-d*i*m [*tila* (verb-root) and *d'm* (affix of 1st person Past)].
(5). kör-d*ö*m [*kör* (verb-root) and *d'm* (affix of 1st person Past)].
(1). tàp-*ip* [*tàp* (verb-root) and *'p* (affix Perf. Participle)].
(2). kel-*i*p [*kel* (verb-root) and *'p* (affix Perf. Participle)].
(4). so*q*-*u*p [*soq* (verb-root) and *'p* (affix Perf. Participle)].
(7). t*üi*-d*ü*m [t*üi* (verb-root) and *d'm* (affix of 1st person Past)].
(2.) k*e*t-*i*ng [*ket* (verb-root) and *'ng* (affix 2nd person)].
(6.) q*u*m-l*u*q [*qum* = sand, *l'q* (substantival affix)].
(1). bàsh-l*i*k [*bàsh* = head, *l'k* (substantival affix)].
(6.) y*ü*k-*ü*ng [*yük* = baggage, *'ng* (affix 2nd person)].
(4.) yòl-n*u*ng [*yòl* = road, *n'ng* (affix genitive case)].
(6.) àz*u*q-*u*miz [*àzuq* = food, *'miz* (possessive affix 1st pers. Plural)].
(1.) gun*à*h-*i*miz [*gunàh* = sin, *'miz* (possessive affix 1st pers. Plural)].

If there is more than one affix, each is affected by the preceding one as if this were the Root (both as to *consonants* and *vowels*).

Ex. 1: '*tut-ma-ghan*'; '*tut-al-ghan,*' (without the affix *ma* or *al* interposed, the last affix would take the form *tut-kan*). So *yört-öng* with the affix *lar* interposed becomes *yört-lar-ing*, not *-öng*.

2. '*bil-mang*' ('*bil-ma-'ng*') ; '*kel-tur-up*' ('*kel-tur-'p*') (Cf. *bil-ing*, *kel-ip*). Often the first affix has itself been affected by the Root Ex.: '*bil-in-ip*', '*tut-ush-up*.'

CHAPTER III.

THE SUBSTANTIVE.

The PLURAL of Túrki words is formed by affixing the syllable *lar* (which does not vary phonetically) ; and whenever this syllable occurs with a Substantive, it comes immediately after the root or radical portion of the word, which root is in every case inalterable.*

Ex.: *ât-lar* = horses (from *ât* = a horse)
ata-lar = fathers (from *ata* = a father).

There are no ARTICLES in Túrki Grammar.

There is no difference of GENDER in Túrki.

Besides the above, two other sets of attached syllables or affixes are taken by the Substantive:—

(*a*). The first set is that of the POSSESSIVE Terminations. They are affixed to Substantives, &c., governing other substantives or pronouns in the genitive case, in the manner that will be seen below.

SINGULAR	POSSESSIVE AFFIXES.	EXAMPLES.
1st person	*'m*†	*ât-im* = *my* horse ; *put-um* = my foot ; *ata-'m* = my father. See the Rules of Phonetic variation (vowels).
2nd „	*'ng*	*yer-ing* = thy place ; *achku-'ng* = thy key. (Vowel variable.)
3rd „	*i* or *si*	*yol-i* = his (her *or* its) road ; *ata-si* = his (*or* her) father. The vowel is not variable. The form *i* is used after a consonant and *si* after a vowel or a silent *h* termination.
PLURAL.		
1st person	*'miz*	*üi-'miz* = our house ; *ât-imiz* = our horse. (Vowel variable.)
2nd „	*'ngiz* or *'nglar*	*qiz-ingiz* = your daughter ; *yört-önglar* = your country. (Vowel variable.)
3rd „	*i* or *si*	*yört-i* = their country. (Same as 3rd person Singular.)

* Except by the softening of a final guttural *k* or *q* into *g* or *gh* before an affix. See p. 18, at bottom.

† The apostrophe marks the place of the variable vowel in the affixes; *'m* therefore is a general form to express *im*, *um*, *öm*, &c.

As before mentioned, the Plural affix of the noun, where employed, precedes these (as well as any other) affixes.

Ex.: *ât-lar-im* = my horses.

yört-lar-ing = thy countries [to be distinguished from *yört-önglar* = your (Pl.) country.]

yört-lar-inglar or *yört-lar-ingiz* = your countries.

Again:—*yol-i* = his (her, its or their) road.

yol-lar-i = his (her, its or their) roads.

These Possessive Affixes are merely subsidiary to the regular Possessive Pronouns (or Nouns in the genitive, in the case of the 3rd person), which, as in European languages, precede the governing Nouns. This will be further treated of in the Chapter on Pronouns.

(*b*). The second set of Affixes that may be attached to Nouns answer the purpose accomplished by declensional inflections and by prepositions in the classical and modern languages of Europe. For the sake of clearness they will be here classed under the ordinary declensional headings or cases; though these Affixes have not yet grown into the words they are attached to, as in the inflectional languages, but remain separate POST-POSITIONS.

CASES.	SUBSTANTIVE.	POST-POSITIONS.	ENGLISH.
Nominative	*ât*	...	a horse.
Genitive	*ât*	*ning* [*nung* or *nang*]*	of a horse.
Dative	*ât*	*gha* [*ga*, *ka* or *ga*]†	to a horse.
Accusative	*ât*	*'n* (Possessive)	—'s horse.
		ni	a horse.
Locative	*ât*	*da*	in (*or* at) a horse.
Ablative	*ât*	*din* [or *dan*]	from a horse.
		birla or *bilan*	with a horse.
		&c., &c.	

N. B.—The Possessive form of the Accusative is employed as a Possessive Affix of the 3rd person only.

Ex.: *Pàdsháh-ning ât*-in *alip-kel*, Bring the king's horse.

Any of these Post-positions (Sec. *b*.) may be agglomerated on to the end of any of the Possessive Affixes (Sec. *a*.) going through the whole declension with each of the latter.

Ex.: *yol-um-nung, yol-um-ga, yol-um-ni, yol-um-da, &c., ât-lar-imiz-din, &c.*
road my of, road my to, road my (acc.), road my in horse (pl.) our from

The order in which the Affixes treated of in this Chapter take their

* See "Phonetic Variation of Vowels." The Yarkandis have a preference for the form *nang*.

† See "Phonetic Variation of Consonants."

places (when present) after the Noun, is as follows: 1st, Noun; 2nd, Plural Affix; 3rd, Possessive Affix; 4th, Post-position.

Ex.: üi—*lar*———*i*——*ning* = of his houses.
(Noun) (Pl. Aff.) Poss. (Post-pos.)

qiz—*lar*———*ingiz*———*ga* = to your daughters.
(Noun) (Pl. Aff.) (Poss. Aff.) (Post-pos.).

Sometimes the Genitive post-position *ning* is omitted and only the Possessive affix of the other noun retained, *i. e.*, two nouns are placed in apposition, the latter of them in the *possessed* form of the 3rd person; this is done when the compound is a common one in frequent use, as in English "house-door", door-key", "sun-light."

Ex. *nàs kutu-si* = "a snuff-box" (for *nàs-ning kutu-si.*)

Qol kap-i = "a hand-cover (*i. e.* glove)."

Yuz-bàsh-i = a centurion, lit. "the head of a hundred."

Note.—DERIVATION OF THE DECLENSIONAL AFFIXES OF THE GENITIVE AND ACCUSATIVE. The affix of the GENITIVE may be represented (as has been seen above) by the formula *n'ng*, which becomes *ning*, *nung*, &c., according to the vowels of the word that it is affixed to. Now I imagine that this may be originally the same as the substantive *neng*, which in the ancient form of Turki called UIGHUR means "thing" or "property." [See Vámbéry's "Uigurische Sprachmonumente" Vocabulary, p. 208.] In order to express the idea of the genitive, *e. g.*, to say "the Chief's horse," the Turkís would find the mere apposition of the word *Bèg* "Chief," by the side of the word *áti*, "the horse (his horse)," insufficient to discriminate between possessor and possessed; so they would label off the owner by the affixing of the word "*neng*," meaning "property."

Thus they would say "*Bèg neng áti*" which would mean "Chief-property the horse". Here "Chief-property" or "Chief's property" would be the general description of the class of things to be denoted, amongst which one thing is afterwards more particularly designated by saying "the horse." Thus we first get the *genus* (genitive), and then the particular individual in that genus. [See Max Müller's "Lectures on Language," Vol. I, p. 114, Fifth Edition "……*casus generalis*, the general case, or rather the case which expresses the *genus* or kind. This is the real power of the genitive."]

A more uncertain derivation is that of the ACCUSATIVE affix *ni*. The same syllable also forms the Turkí word for "that" or "what (that which)." Thus *át-ni mindi* may perhaps be really "horse that-which he rode;" *nan-ni yedur*, "bread that-which he is eating," *i. e.*, "he rode a horse," "he is eating bread." The affix *ni* thus would point out the object of the verb; its subject being left undistinguished, as it is indicated by the affix of the verb itself.

POSSESSIVE AFFIX, 3RD PERSON. It has been seen above that the Possessive Affixes corresponding to the several persons are as follows :

1st *yol-um* = my road.
2nd *yol-ung* = thy road.
3rd *yol*-i = his road.

In the Accusative, however, as we have also seen, there is another Possessive Affix of the 3rd Person.

1st *yer-im-ni* = my land (acc.), or *yol-um-ni* = my road (acc.)
2nd *yer-ing-ni* = thy land (acc.) *yol-ung-ni* = thy road (acc.)
3rd *yer*-in = his land (acc). *yol*-un = his road (acc.)

as well as *yer-i-ni, yol-i-ni.*

It seems that this same Possessive Affix of the 3rd person was formerly used in all the oblique cases (not the accusative only). The following expressions have been found in an old verse :—

Turkistán-ning yer-in-*da khâli imas erân-lar.*
Har bir qulach yer-in-*da yàtur mardán erân-lar.*
" In the land of Turkistán there is no lack of heroes.
In every fathom of its soil there lie heroic men."

Thus in old Turki the Possessive Affixes (at least for the oblique cases) ran thus :—

1st ——— 'm
2nd ——— 'ng
3rd ——— 'n

a usage not yet quite obsolete in Eastern Turkistan and which seems to have been generally retained in the more Western dialects.

CHAPTER IV.
THE ADJECTIVE.

The Turki ADJECTIVE does not change at all, either for the different cases or for gender or number.

Further details regarding it will be found under the heads of " FORMATION" and " SYNTAX."

The COMPARATIVE of Adjectives (and Adverbs) is obtained by adding the affix *rak, ràq* or *rák* :

EX. : *obdán* = *good ; obdán-rák* = *better.*

The SUPERLATIVE is generally formed by inserting the object of comparison (or at least the word *hamah* = " all") in the genitive and putting the adjective* into the *possessed* form (3rd person).

* This adjective thus becomes for the nonce a substantive : " the best" = " the one who is best."

Ex.: *Muhammad-ning dín-i hamah dín-lar-ning ulugh-i* = Muhammad's Faith (is) the great (est) of all Faiths.

Bu hamah-si-ning chung-i = (lit.) "This (is) the big(gest) of all of them;" or as we should say: "This is the biggest."

Hamah àt-lar-ning yakhshi-si alip-kel = (lit.) "Bring the best of all the horses, *i. e.* "Bring the best horse."

The DIMINUTIVE is formed by the affix *ghana* (both the *gh* and the first *a* being subject to Phonetic variation.)

Ex.: *kichik-kina* = tiny little.
khush-ghana = rather happy.

THE PRONOUN.

The PERSONAL PRONOUNS are, in the Singular: *man* = I, *san* (or *sen*) = thou, *ul* = he, she *or* it; and in the Plural: *biz* (or *bizlar*) = we, *siz* (or *sizlar*) = you, *ular* (for *ul-lar*) = they.

N. B.—As, in polite conversation, the forms *biz* and *siz* are often used with reference to a single person (like our word *you*), the other forms *bizlar*, *sizlar* are employed, when there might be a doubt, to denote plurality.

These pronouns receive the affixes of the different cases exactly in the same way as substantives do [Substs. Sec. *b*.]

Ex.: NOM. *man* I
GEN. *man-ning* or *maning* ..... of me
DAT. *man-ga* ..... to me
ACC. *man-ni* or *mani* ..... me
LOC. *man-da* ..... in me
ABL. *man-din* ..... from me, &c., and the others in like manner.

However, the 3rd Person Singular changes the *l* into an *n* before the Gen., Dat. and Loc. affixes, and before the Abl. affix *din*, viz., *un-ning* or *uning*, *un-ga*, *un-ni* or *uni*, *un-da*, *un-din* (instead of *ul-ning*, *ul-ga*, &c.). Before *birla* and some other post-positions, it takes the Gen. form viz., *uning birla* = "with him (in the unity of him)."*

In the oblique cases *an* is often used for *un*; as *aning* instead of *uning*.

The POSSESSIVE PRONOUNS are simply the Personal Pronouns with the genitive affix, viz.—

Maning = my; *saning* = thy; *uning* or *aning* = his or her; *biz-ning* or *biz-lar-ning* = our; *siz-ning* or *siz-lar-ning* = your; *ular-ning* = their.

* In speaking of persons, the *genitive* of this pronoun is generally used before any of the post-positions, *e. g.*, *uning-ga* = to him (instead of *un-ga)*; *uning-din* for *un-din* [not with the Acc. post-pos. however]. Compare Vámbéry's "Uigurische Sprach-monumente," p. 35, where a similar rule is mentioned as prevailing in the ancient tongue of Uigurs. The same also sometimes takes place with *man* and *san* (I and thou).

We have already seen (Subst., Sec. *a*) that there is a set of possessive terminations or affixes of each person applicable to nouns. These possessive terminations are not generally of themselves sufficient to take the place of the ordinary possessive pronoun (or noun in the genitive). These also are frequently used and come before the noun, as in the following Table:

POSSESSIVE

	Pronoun.	*Noun Termination.*
my	= *maning*	*'m*
thy	= *saning*	*'ng*
his, her or its	= *uning* or *aning* (or ——**ning*)	*i* or *si*
our	= *biz-ning*	*'miz*
your	= *siz-ning*	*'ngiz* or *-'nglar.*
their	= *ular-ning* (or ——**lar-ning*)	*i* or *si*

Ex.: *maning ât-im; saning yer-ing; tàgh-ning yol-i; biz-ning üi-'miz;*
me of horse my thee of place thy mountain of road its us of house our
siz-ning qiz-ingiz; ular-ning yört-i.
you of daughter your them of country their.

As before, the post-positions of the various cases may be affixed to these compounds as may be necessary.

Ex.: *maning ât-lar-im-din* = from my horses.
me of horses my from

DEMONSTRATIVE PRONOUNS: *ul* or *u* = that there (or he); *shul*, or *shu* = that here; *bul* or *bu* = this; *shu-bu* or *ush-bu* = this very, &c. These, when used before a substantive, are indeclinable, as adjectives. But when used alone, they receive the usual affixes of case and number, like a Noun or a Personal Pronoun.

In the oblique cases of the Singular, the *l* of *ul*, *shul* and *bul* changes into an *n* (which vanishes before another *n*); while the *b* of *bul* becomes *m* in those cases.

	SINGULAR.		PLURAL.	
Ex.: Nom.	*shul* or *shu*	*bul* or *bu*	*shu-lar*	*bu-lar*
Gen.	*shu'-ning*	*mu'-ning*	*shu-lar-ning*	*bu-lar-ning*
Dat.	*shun-ga*	*mun-ga*	*shu-lar- ga*	*bu-lar-ga*
Acc.	*shu'-ni*	*mu'-ni*	*shu-lar-ni*	*bu-lar-ni*
	&c.	&c.	&c.	&c.

ADJECTIVAL PRONOUNS. Under this head may be classed the compounds formed by other Pronouns and the affixes *dak*, *dàq* or *dàgh* and *cha*. The former of these is the same as the affix *dik* (in common use), and implies "likeness." The second, *cha*, expresses "amount" or "extent."

* This blank represents a noun.

Exs. of the former : *mun-dàgh* = this-like.
shun-dàgh = that-like, such.
Exs. of the latter : *mun-cha* = this amount, this much.
shun-ga-cha = to that amount, so much.
and combined : *an-dàgh-cha* = to an amount similar to that.

Used as Adjectives, these are indeclinable ; but they are also sometimes employed alone, in which case they take the usual post-positions. [They are also employed as Adverbs.]

The particle *ki* or *gi* is used almost as a Pronoun. It answers to the Hindustáni "walla." Thus *maning-ki* = mine, *Bàdshàh-ning-ki* = the King's. It therefore takes the place of some noun which is understood between the speakers. It receives the usual post-positions ; for instance, if a horse is in question, one may say "*Kim-ning*-KI-*ga mindi*" = whose did he ride ? "*maning*-KI-*ni urdi*" = he struck mine. The English word "one" most nearly expresses it : "the *one* belonging to me," &c.*

We shall see in the Syntax that this (or its parallel forms *gi* or *ghi*) takes the place of a relative pronoun in subordinate sentences.

INTERROGATIVE PRONOUNS are *kim* = who ? ; *ni* = what ? The latter with the addition of the interrogative affix *mu* or *ma*, makes *ni-ma* = what ? ; with *cha* it makes *ni-cha* = how much ? ; with the Persian *chand* it makes *ni-chand* = how many ?

Again a number of these words are derived from an obsolete *qàï* = which. Thus, with the possessive affix, *qàï-si* = which or who (of them) : *qàï-dàq* = what like ?

Probably as corruptions of these have arisen the forms *qàn-dàgh* = what like ? and *qàn-cha* = how much ?

Several adverbs also are derived from *ni* and *qàï*.

All these interrogative pronouns (excepting *ni*) take the usual affixes.

Ex. : *qàï-si*-'MIZ "which of us"
nima-NI *aïtti* "what said he ?"

* * *

INDEFINITE PRONOUNS are *kim-ersa*† = some one ; *nim'-ersa*† = something, also *ni-ersa*† = something ; *ni-chand* = a certain number ; *kishi* = somebody, also used substantively for "a person ;" *hama* (P) and *hama-si* = all, *or* the whole (of it *or* them).

* This also is an old Uïgur form. See Vámbéry's "Uïgur., Sprach-monumente," p. 35.

† Perhaps compounded with *irsa* "may be" [the Potential of *irmak*] ; thus *kim-ersa* would be "who (ever it) may be," *ni-ersa* "what (ever it) may be." See Kudatku Bilik, Introd. *hargiz kim irsa..gelmaï-turur* "whosoever he may be...he does not make" ('qui que ce soit...ne fait.')

REFLECTIVE PRONOUN: *öz* = self, is used instead of the Demonstrative or Possessive Pronoun when this pronoun refers to the person or thing which is the subject of the sentence [like the use of *khud* in Persian, and *áp, apna* in Hindustání]. The Reflective Pronoun is affected by the possessive affix of each person, and by the post-positions, where necessary; and if it is governed in the genitive by a noun, that noun takes the possessive affix of the same person:

Ex.: *öz-öm-ning át-im* = my own horse.
self my of horse my
öz-öngiz-ning yört-lar-ingiz-ga = to your own countries.
self your of country (pl.) your to

Sometimes the possessive termination and the genitive post-position are omitted from the *öz*.

Ex.: *öz ikhtiyar-im* = my own choice, for *öz-öm-ning ikhtiyar-im*.

When used merely like the word "self" in English, it takes the possessive terminations before the post-positions (if any) just like a noun.

Ex.: *öz-öm* = myself; *öz-öm-ning* = of myself, *öz-öm-ga* = to myself, &c.

öz-öng = thyself; *öz-öng-ning* = of thyself, *öz-öng-ga* = to thyself, &c.

öz-i = himself; *öz-i-ning* = of himself; *öz-i-ga* = to himself, &c.

[*Note.*—The *öz* being thus treated exactly like a substantive, suggests the possibility of its being merely a contraction of *yüz* = face; viz. "my face" for "myself."]

CHAPTER V.

THE VERB.

All verbs in Túrki, both primary and derivative ones, active or passive, &c., are conjugated on precisely the same model. One might cut out the radical part of any verbal form, and substitute that of any other verb for it, and, with the exception of trifling phonetic changes, the conjugational frame-work would fit on to the new as well as it did on the original verb-root.

The radical portion of the verb suffers no internal alteration whatever. The conjugation is entirely effected by various affixes which convey the necessary changes of application.

The foundation of the system is the *verb-root*, from which are formed, by addition, several verbal adjectives and substantives which take the place of participles, and refer to the various times or modes in which action can take place.

We will take as an example the verb signifying "to do," of which the root is QEL.

SIMPLE ROOT: QEL; expresses the bare idea of doing.

PRESENT PARTICIPLE: QEL*a*; answers to our own Pres. Part. "doing" [where the root ends in a vowel this Participle adds an *i*: as ISHLA, ISHLA*ï* OQU, OQU*ï*.]

PARTICIPLE OF CONTINUANCE: QEL*ár* or QEL*ur*. (See p. 59, note †.) This Participle seems to indicate a continuance or non-completion in the action of the verb, and is used, as will be seen, for all tenses requiring such a meaning.

PERFECT PARTICIPLE: QEL*ip*; here the vowel of the affix varies phonetically in different verbs, and the general expression for the Perf. Part. affix would be *'p*, the apostrophe being replaced by the proper vowel in each case (see "Phon Var. of Vowels"). This Participle implies the completion of the action.

INDEFINITE PARTICIPLE: QEL*ghàn* [The *gh* changes in different verbs into *q*, *k* or *g*. See "Phon. Var. of Consonants".] This Participle may properly be called Indefinite, both because it refers to no particular time for the action, and also because its application is not confined to either agent or object. In fact it may mean either the "person doing" (the doer), or the "act of doing," or the "thing done."

POTENTIAL PARTICIPLE: QEL*sa* "potential doing." [The vowel does not alter, but is always *a*.]

FUTURE PARTICIPLE: QEL*ghu*. [The *gh* changes as above.] This Participle only survives in composition with certain affixes which give rise to forms in modern use, of which the syllable "*ghu*," &c. supplies the future element. Thus with "*diq*," which implies probability, we get a

[PARTICIPLE OF PROBABILITY: QEL*ghu-diq*. This means "likely to do at a future moment."

PARTICIPLE OF FITNESS: Again, with the affix *luq (liq)* implying quality, we have QEL*ghu-luq*, which means "possessed of a do-able quality," *i. e.*, "fit or proper to do, or to be done."]

These forms in themselves merely indicate a "coming to pass" in a general manner at the several times (or tenses) respectively, without connection expressed with any person or thing, either as subject or object. Even in this naked form, however, some of them may be used in making statements, where there cannot be much doubt about the application, especially in the 3rd person.

But usually, to give life to these dead forms, we require the pronouns. The addition of these at once suffices to convert a Participle* into a definite statement of fact, while at the same time they connect it with determinate subjects. Thus *qela* merely means "doing". But add the pronoun signifying "I," and you get the definite statement *qela-man* = I (am) doing.

The *Personal* Pronouns are used as affixes applied to such of the so-called Participles as are Verbal *Adjectives*, chiefly for the tenses denoting *present* or *future* action. But the *Possessive* Pronominal Affixes (attached to the Verbal *Substantives*) give either a *past sense* (since a completed action is most essentially the *property* of the person who has done it) ;† or else a sense either of *Duty* or of *Intention*, *e. g.*, "It is *thine* to do," *i. e.*, "do thou," or "it is *my* (intention) to do," *i. e.*, "I mean to do."

To exemplify these formations we will first take two isolated tenses of auxiliary verbs, the first of which is used in a *present* sense, and the other in a *past*. These tenses will also be useful hereafter in the conjugation of a complete verb.

1*st*. DUR (or TURur) is probably a part of the verb TUR-*màq*, meaning "to stand;" the Indefinite Participle is DUR*ghan* for TUR*ur-ghan*. There is also a form DUR-*mish*.

[*N. B.*—The form *dur* having, as it were, lost its independence, and become a mere auxiliary, meaning hardly more than "is" (see *N. B.* p. 38); the original verb *tur-mak* (Pres. *tura-man*, &c.) is sometimes brought in as a fresh auxiliary expressing "permanence."]

2*nd*. IRD' (or ID') is the Past of a defective verb IR-*mak*, meaning "to be," of which the Indefinite Participle is IR*kan* or I*kan*, and the Potential Participle is IR*sa* or I*sa*. It also possesses a form IR-*mish* or I*mish*. The rest are absent, with the exception of a Continuative Participle IR*ur* found in old books.

PRESENT AUXILIARY.

Here the simple *Personal Pronoun* is affixed for each person (except the 3rd):

S.	1.	DUR-*man*‡	= (lit.)	I stand.
	2.	DUR-*san*	= ,,	thou standest.
	3.	DUR	= ,,	(he) stands.

* Or any other Adjective &c., (see p. 58).

† Thus answering to the tenses formed with the auxiliary "to have" in modern European languages.

‡ The presence of the pronoun as a termination of the verb does not prevent its being used *before* the verb also, as the subject or nominative, *e. g.*, *man dur-man* = "I stand" or "I am."

Pl. 1.	DUR-*miz**	= „	we stand	or DUK-*miz* (dignified form used in Aksu, &c.)
2.	DUR-*siz*	= „	ye stand	DUK-*siz*.
3.	DUR-*lar*	= „	(they) stnad	DUK-*lar*.

N. B. It will be noticed that when the Pers. Pronouns are thus used as Tense-endings the Pronouns of the 3rd pers. are omitted. In the Singular the stem stands alone for the 3rd pers., and in the Plural, the mere affix of Plurality is added.

PAST AUXILIARY

with the *Possessive Pronominal* affix of each person added:

	1 2		1	2
1.	IRD-*im*	= I was ... (or)	past existence	[is] mine.
2.	IRD-*ing*	= thou wert „	„	thine.
3.	IRD-*i*	= he was „	„	his.
1.	IRD-*ik*†	= we were „	„	ours.
2.	IRD-*ingiz*	= ye were „	„	yours.
3.	IRD-*ilar*	= they were „	„	theirs.

[This word is pronounced *idim*, &c., dropping the *r*.]

There is another auxiliary verb BOL-*màq* (root BOL) = to become or be. Its Continve. Participle is *bolàr* or *bolur*, &c. Its Potential Participle is, in regular form, BOL*sa*. Also note a defective verb in the 3rd person singular, *viz.*, "*bár*" = there is.

We have thus as materials out of which to form the Verb-Conjugation, on the one hand 7 *Stem*-elements (Root and Participles, see above), and on the other 10 *co-efficient* elements:—

* Note that *biz* takes the form *miz* when used as a verbal termination. This is a beginning of the process by which the Osmanli personal tense-terminations have become differentiated from their originals, the Personal Pronouns.

† This '*k* is an abnormal form used instead of the possessive affix of the 1st person plural '*miz*. Now this is the only one of the six persons whose possessive affix cannot easily be distinguished from its affixed Personal Pronoun; and this probably led to the substitution of another form for the former in the case of verbs, to avoid confusion in the first person plural, between tenses ending with the Personal Pronoun and those ending with the Possessive Pronoun.

1. The Personal Pronouns *man*, &c.
2. The Possessive Affixes, *im*, &c.
3. The Auxiliary Tense, *dur-man*, &c,
4. The Aux. Tense *bolàr-man*, &c.
5. The Aux. Tense *id-im*, &c.
6. The Aux. Tense *imish-man*,* &c.
7. The Aux. Tense *durmish-man*,* &c.
8. The Aux. Tense *ikan-man*,* &c.
9. The Aux. Tense *irsa'm*,† &c.
10. The Aux. Tense *bolsa'm*,† &c.

Out of these simple materials, by adding each of the latter set in succession to each of the former (with certain omissions), almost the whole conjugation of every verb (with its seeming intricacies) is formed, as we shall now see.

* These are formed in the model of *dur-man*, &c., (with Pers. Pron.).

† These are formed in the model of *id-im*, &c., (with the Possessive Affixes).

SCHEME OF THE TURKI

	Tenses of the Root: Qel	Tenses of the Present Participle: Qela	Tenses of the Continuative Participle. Qelàr
1. With the Personal Pronouns.		*The Simple Present Tense.* Qela-*man*, &c., = I do, &c.	*The Future-Present Tense.* Qelàr-*man*, &c., = I am about doing, &c.
2. With the Possessive Affixes.	*Imperative.* Qel-*ing* (2nd person) = do thou.		
3. With the Auxiliary *dur-man.*		*Compound Future Present Tense.* Qela-*dur-man*, &c. = I am about doing.	
4. With the Auxiliary *bolàr-man.*			
5. With the Auxiliary *id-im.*	*Definite Past Tense.* Qel-*'d-im*, &c., = I did.		*Habitual or Imperfect Tense.* Qelàr-*id-im*, &c., = I was doing (used to do).
6. With the Auxiliary *imish-man.*		*Hearsay Present Tense.* Qela-*imish-man*, &c., = I am understood to do.	*Hearsay Future-Present Tense.* Qelàr-*imish-man*, &c., = I am understood to be about doing.
7. With the Auxiliary *dur-mish-man.*		*Hearsay Compound Present Tense.* Qela-*durmish-man*, = I am understood to be doing.	
8. With the Auxiliary *ikan-man.*			*Future-Present Indefinite Tense.* Qelàr-*ikan-man*, &c., = I may be about doing.
9. With the Auxiliary *irsa'm.*			*Future-Present Potential.* Qelàr-*irsa'm*, &c., = I might be about doing.
10. With the Auxiliary *bolsa'm.*			

VERB CONJUGATION.

Tenses of the Perfect Participle: QELip	Tenses of the Indefinite Participle: QELghan	Tenses of the Potential Participle: QELsa	Tenses of the Future Participle: QELghu (QELghu-diq). (QELghu-luq).
The Perfect Tense. QELip-*man*, &c., = I have done, &c.	*The 1st Indefinite Past Tense.* QELghan-*man*, &c., = I have done, &c.		*Probable Future Tense.* QELghu-diq-*man*, &c., = I am likely to do, &c.
	The 2nd Indefinite Past. QELghan-*im-bar*, &c., = I have done, &c.	*The Present Potential.* QELsa-'*m*, &c., = I may do.	*The Intentional Future.* QELghu-'*m* dur, &c., = I intend to do.
Compound Perfect Tense. QELip-*dur-man*, &c., = I have done, &c.	*Presumptive Past Tense.* QELghan-*dur-man*, &c., = I must have done, &c.		*Compound Probable Future Tense.* QELghu-diq-*dur-man* = I am likely to do.
Future Perfect Tense. QELip-*bolar-man*, &c. = I shall have done.			
Pluperfect Tense. QELip-*id-im*, &c., = I had done.	*Indefinite Pluperfect Tense.* QELghan-*id-im*, &c., = I had done.	*1st Past Potential.* QELsa-*id-im*, &c., = I might have done.	*Preterite Future Tense.* QELghu-luq-*id-im*, &c., = I was to do *or* be done.
Hearsay Perfect Tense. QELip-*imish-man*, &c. = I am understood to have done.	*Hearsay Past Tense.* QELghan-*imish-man* = I am understood to have done.		
Hearsay Compound Perfect Tense. QELip-*durmish-man* = I am understood to have done.			
Presumptive Perfect Tense. QELip-*ikan-man*, &c., = I must have done.	*Presumptive Indefinite Past Tense.* QELghan-*ikan-man*, &c., = I must have done.		*Future of Necessity.* QELghu-luq-*ikan-man* = I am to do.
	Indefinite Past Potential. QELghan-*bolsa'm*, &c., "I may have done."		*Future Potential.* QELghu-diq-*bolsa'm*, = I may be likely to do.

N. B.—In the preceding Scheme the *stem*-elements occupy each its own vertical column, while the *co-efficient* elements run across the sheet, each in its own horizontal line. Only the 1st persons of the Tenses are given to save space.

SUPPLEMENTARY TABLE

OF THE

TURKI VERB CONJUGATION.

Extra Tenses of the Root.	*Complex Tenses.*	*Verbal Expressions.*
OPTATIVE OR FUTURE. *(defective.)* S. 1. QEL-*ai* = let me do, *or* I will do. 3. QEL-*sun* = let him do. P. 1. QEL-*ali* or *aliq* = let us do *or* we will do. 3. QEL-*sun-lar* = let them do (*qelsilla*).	(*a*) 2ND PAST POTENTIAL. QELsa'*m-idi* &c., I might have done, &c. (*b*) 3RD PAST POTENTIAL. QEL-'*d-im-irsa*, &c., = I may have done, &c.	(*a*) QELish-*im bàr*, &c., = I have to do, &c. (*b*) QELmàq-*chi bol-'dum*, &c., = I have agreed to do, &c. (*c*) QELa-*durghan bol-'dum*, &c., = I have determined to do, &c.
OPTATIVE OR FUTURE. *(complete.)* 1. QEL-*ghai-man*, &c. = I will do *or* let me do, &c.	(*c*) 3RD PAST INDEFINITE. QEL-'*d-im-ikan*, &c., = I may have done.	(*d*) QELa-*durghan-idim* = I was to do. (*e*) QELa–*durghan–dur–man* &c., = I am about doing.
	(*d*) COMPOUND FUTURE—PRESENT INDEFINITE. QELa-*dur-ikan-man*, &c., = I may be doing, *or* about doing.	(*f*) QELsa'*m bolur-ikan*, &c. = I should do, &c. (*g*) QELsa'*m bolur-idi*, &c. = I should have done.
	(*e*) FUTURE PRESENT PRETERITE. QELa-*dur-id-im*, &c., = I was about doing.	(*h*). QELsa'*m kirak*, &c., = I must do. (*i*) QELi*gh-liq-man*, &c., = I am in a doing or done state.
	(*f*) CONTINUATIVE PLUPERFECT. QELip-*dur-id-im*, &c., = I had been doing.	

CONJUGATION OF THE VERB,

with ANALYSIS.

I. PERSONAL PRONOUNS—

First applying the *Personal Pronouns* to each of the Participles in turn, we get :

(a) with PRESENT PARTICIPLE—

THE SIMPLE PRESENT TENSE.

1.	QEL*a-man* = I do.	1.	QEL*a-miz* = we do.
2.	QEL*a-san* = thou doest.	2.	QEL*a-siz* = ye do.
3.	(Caret, *see* Comp. Pr. Tense.)	3.	(Caret, *see* Comp. Tense.)

*This is a *Simple Present* Tense;

(b) with CONTINUATIVE PARTICIPLE—

QEL*ár-man* or QEL*ur-man* = *(lit)*. I (am) continuously doing.

This refers obviously both to the present moment and also to those immediately before and after it. In practice it has obtained special reference to the latter, like our English " I am going to do," and this Tense may therefore be called the *Future Present* :

1. QEL*àr*-man *or* QEL*àr-man* " I am doing" or " about doing."
2. QEL*àr*-san " thou art doing" or " about doing."
3. QEL*àr* " he is doing" or " about doing."
1. QEL*àr*-miz " we are doing" or " about doing."
2. QEL*àr*-siz " ye are doing" or " about doing."
3. QEL*àr*-lar " they are doing" or " about doing."

(c) with PERFECT PARTICIPLE—

THE PERFECT TENSE.

1. QEL*ip*-man " I have done" ; *(lit.)* " I (have) completely done."
2. QEL*ip*-san " thou hast done."
3. (Caret, *see* Compound Perfect Tense.)†
1. QEL*ip*-miz " we have done."
2. QEL*ip*-siz " ye have done."
3. (Caret, *see* Compound Perfect Tense.)†

Here there is no doubt about what the meaning must be. The tense is therefore a simple *Perfect ;*

(d.) with INDEFINITE PARTICIPLE—

* The 3rd pers. S. and Pl. being wanting here, the corresponding persons of the Compound Present Tense are made to supply their place.

† The 3rd persons of the Compound Perfect Tense supply the place of the lacking ones in this Tense.

QEL*ghan-man*, &c., *(lit.)* "I (was at some time or other) a doer." This is simply a general statement, and would be used in answer to the question: "Have you ever done so and so?" It would not be used to specify any particular action. It may be called

THE 1ST INDEFINITE PAST TENSE.

1. QEL*ghan*-man "I have done."
2. QEL*ghan*-san "thou hast done."
3. QEL*ghan* "he has done."
1. QEL*ghan*-miz "we have done."
2. QEL*ghan*-siz "ye have done."
3. QEL*ghan*-lar "they have done,"

(c.) with the PARTICIPLE OF PROBABILITY—

THE PROBABLE FUTURE TENSE.

1. QEL*ghu-daq*-man *or* QEL*ghu-diq-man*,* "I am likely to do."
2. QEL*ghu-daq*-san "thou art likely to do."
3. (Caret, *see* Compound Probable Future Tense.)
1. QEL*ghu-daq*-miz "we are likely to do."
2. QEL*ghu-daq*-siz "ye are likely to do."
3. (Caret, *see* Compound Tense.)

II. Having thus applied the Personal Pronouns all round, we proceed to do the same with Possessive Affixes, whose vowels (1st and 2nd Persons) vary phonetically according to the prevailing vowel of the root, as in the case of substantives.

POSSESSIVE AFFIXES—

(a.) with the ROOT—

QEL-*ing* = doing (is) thine=it is thy business to do; QEL-*ing-lar* = doing (is) yours, it is your business to do. This is therefore simply an *Imperative*, viz., "do thou" and "do ye." In this sense of course the 1st and 3rd Persons are not used. There is another Imperative form QEL-*ghil* or QEL-*ghin*; and, as in most languages, also a forcible Imperative, being the shortest possible form of the verb, *viz.*, the Root: QEL = do.

THE IMPERATIVE.

2nd S.
- QEL "do."
- QEL-ing "do thou."
- QEL-*ghil* do.
- QEL-*ghin* do.

2nd Pl.
- QEL-ingiz "do ye."
- QEL-inglar do.

(b.) with the INDEFINITE PARTICIPLE (and the auxiliary '*bár*'):

* The 3rd pers. of the Compound Tense supply the lacking ones of this.

THE 2ND INDEFINITE PAST TENSE.

1. QEL*ghan*-im *bàr* "I have done."
2. QEL*ghan*-ing *bàr* "thou hast done."
3. QEL*ghan*-i *bàr* "he had done."
1. QEL*ghan*-imiz *bàr* "we have done."
2. QEL*ghan*-ingiz *bàr* "ye have done."
3. QEL*ghan*-ilar *bàr* "they have done."

Bearing in mind that the Indefinite Participle *qelghan* has among other meanings, that of "the action of doing," we can see very plainly the origin and intention of this formation. For '*qelghan-im-bár*, must mean literally: "My action of doing exists"; and it can be said to exist as the property of the doer by having been *done* by him. Hence the statement is equivalent to saying: "I have done."* But all the circumstances connected with the doing remain vague. The utmost that is predicated is that the action has not been omitted. Here it is to be noted that the possessive affix *im* changes for the several persons of the Tense while the auxiliary *bàr* remains throughout in the 3rd pers. The reason is obvious on inspection. The Tense is merely a sentence, of which *bàr* is the verb, while the subject takes successively the possessive form of the several persons. Thus the tense is literally a sentence with a varying subject. "My doing is," "thy doing is," "his doing is" &c.
This forms a *2nd Indefinite Past Tense.*

(*c*). with THE POTENTIAL PARTICIPLE:

This would mean "the power of doing (is) mine," *i. e.*, "I may," or "might, do." It is also used in relating a story sometimes, as an Historic tense: *E. g., kelsam, hèch kishi yoq idi*="(when) I came there was nobody (there)." The poss. terminations of the 3rd pers. are omitted. In the Singular the stem stands alone; and in the Plural, the mere affix of Plurality is added.

THE PRESENT POTENTIAL.

1. QEL*sa*-'m "I may do."
2. QEL*sa*-'ng "thou mayest do."
3. QEL*sa* "he may do."
1. QEL*sa*'q "we may do."
2. QEL*sa*-'ngiz "ye may do."
3. QEL*sa*-lar "they may do."

(*d.*) with the FUTURE PARTICIPLE:

* As the form ——— *im-bár* means "there is of mine" or "I HAVE" (see page 80, § 13) the above tense is absolutely identical with the English "I have done," which expression is also to be accounted for in the same manner (as above).

QEL*ghu*-'*m-dur* (or *bàr*) &c. This is of course, literally, "my future doing exists (stands)" (for *qelghu*, it will be remembered is the Future Participle); and as one may be said to make a future action one's own by *intending* it, this comes to mean: "I intend to do." [See latter remarks on *(b)*.] This may be called

THE INTENTIONAL FUTURE TENSE.

1. QEL*ghu*-'m-*dur* or *bàr* "I intend to do."
2. QEL*ghu*-'ng-*dur* "thou intendest to do."
3. QEL*ghu*-si-*dur* "he intend to do."
1. QEL*ghu*-'miz-*dur* "we intend to do."
2. QEL*ghu*-'ngiz-*dur* "ye intend to do."
3. QEL*ghu*-si-lar-*dur* "they intend to do."

Having exhausted the usual combinations of the simple pronominal affixes with the several participial elements of the Verb, and formed thereby nine Tenses, viz., a *Simple Present*, a *Future Present*, a *Probable Future*, a *Perfect*, an *Imperative*, two *Indefinite Pasts*, a *Present Potential* and an *Intentional Future;* we now have recourse to the auxiliaries.

III. AUXILIARY: DUR—

First, the Present Auxiliary *dur*.

[N. *B*.—This is perhaps a contraction from the verb TUR*màq* "to stand," which would make its Continuative Participle TUR*ur* and its Future-Present TUR*ur-man*, which may have become shortened into TR*ur-man*, and then made into *dur-man*. What gives colour to this supposition is that TUR*ur-man* has been found employed as an auxiliary in the place usually filled by *dur-man*. And this auxiliary must be a Future Present, for the form of a Simple Present would be *dura-man*, and not *dur-man*.]

Be this as it may, the auxiliary *dur* is used in a sense implying "to stand" or "be in a condition..." like the Italian "sta bene," "sta male" ("he *stands* well," &c., for "he *is* well.") In some connections (as with the Indef. Participle &c.) it implies merely probability or presumption (and thus Futurity), in which sense it may be compared with our "I *stand* to win" (see *qelghan-dur-man*, *bár-durman &c.)*. Thus we have:

(*a*.) with PRESENT PARTICIPLE—

QEL*a-dur-man*,* &c. = I stand doing *or* to do, I am in the condition of doing; or, as we should express it, "I am doing," or "about doing."

THE COMPOUND FUTURE PRESENT TENSE.

1. QEL*a*-dur-man "I am about doing."
2. QEL*a*-dur-san "thou art about doing."
3. QEL*a*-dur "he is about doing."

* Pronounced in Yárkand and Káshghar "QELÄ-*doman*," "—*dosan*," "—*do*," &c., and in Khotan "—*toman*," &c.

1. QEL*a*-dur-miz "we are about doing."
2. QEL*a*-dur-siz "ye are about doing."
3. QEL*a*-dur-lar "they are about doing."

This therefore is a *Compound Future Present;* (see remarks on *qelàr-man*).

with the PERFECT PARTICIPLE—

(*b.*) QEL*ip-dur-man*,* &c., = "I am in the condition of completely having done"; or, "I have done."

This is

THE COMPOUND PERFECT TENSE.

1. QEL*ip*-dur-man "I have done."
2. QEL*ip*-dur-san "thou hast done."
3. QEL*ip*-dur "he has done."
1. QEL*ip*-dur-miz "we have done."
2. QEL*ip*-dur-siz "ye have done."
3. QEL*ip*-dur-lar "they have done."

(*c*) with the INDEFINITE PARTICIPLE—

QEL*ghan-dur-man*, &c.* = "I am in the condition of being indefinitely the doer." (For the Indefinite Participle has the meaning of "the doer" amongst others, and this is the only one here applicable.) This combination might be rendered "I stand as *or* for, the doer," and is used in the sense of "I must have done," or "I have probably done." See remarks under DUR. It may be called

THE PRESUMPTIVE PAST TENSE.

1. QEL*ghan*-dur-man "I must have done."
2. QEL*ghan*-dur-san "thou must have done."
3. QEL*ghan*-dur "he must have done."
1. QEL*ghan*-dur-miz "we must have done."
2. QEL*ghan*-dur-siz "ye must have done."
3. QEL*ghan*-dur-lar "they must have done."

(*d.*) with the PARTICIPLE OF PROBABILITY—

THE COMPOUND PROBABLE FUTURE TENSE.

1. QEL*ghu-diq*-dur-man "I am (*or* stand) likely to do."
2. QEL*ghu-diq*-dur-san "thou art likely to do."
3. QEL*ghu-diq*-dur "he is likely to do.
1. QEL*ghu-diq*-dur-miz "we are likely to do."
2. QEL*ghu-diq*-dur-siz "ye are likely to do."
3. QEL*ghu-diq*-dur-lar "they are likely to do."

* Pronounced in Yárkand and Káshghar "QEL*ip*-" and "QELghan-*doman*," "—*dosan*," "—*do*," &c., and in Khotan "—*toman*," &c.

IV. The auxiliary verb *bol-màq* in the Future-Present Tense when applied to the Past Participle of a Verb also gives a Tense :

(*a*) QEL-*ip bolàr-man*, or *bolur-man* &c. = " I shall have done," lit. " I shall be *or* become (in the condition of) having done."

This is the *Future Perfect* Tense.

V. Next we take the Past Auxiliary *irdi* or *idi*, and apply it to the several radical elements.

AUXILIARY : IDI

(*a*) with the ROOT—

QEL-*idim* contracted to QEL-'*dim*. (The *d* and the *i* change according to the Rules of Phonetic Variation.)

[*N. B.*—But it is possible that we ought rather to consider this tense as formed directly in each verb by the addition of a *d* ; as *ir-d-im* itself was formed from the root of *irmak* and the Possessive Affix, &c. But if so, we can still trace this form no further back, beyond knowing that the *d* must confer a kind of substantival meaning* to allow of the application of a Possessive affix, by which combination a *Past* sense is acquired (see explanation of *qelghan-im.)* In this case $\overset{1}{qel}\text{-}\overset{2}{d}\text{-}\overset{3}{im}$ would be literally " my $\overset{2}{action}$ of $\overset{1}{doing}$ (exists)," and thus, " I have done."]

At any rate the form *qel-dim*, &c., is used in the sense of " I did," &c., in relating particular occurrences. It may be called

THE DEFINITE PAST TENSE.

1. QEL-d-im " I did"
2. QEL-d-ing " thou didst"
3. QEL-d-i " he did"
1. QEL-d-iq " we did"
2. QEL-d-ingiz " ye did"
3. QEL-d-ilar " they did"

(*b.*) with the PARTICIPLE OF CONTINUANCE—

QEL*àr-idim* or '*dim*, or QEL*ur-idim* = I was continuously doing. This may be used of an *Habitual* action, " I used to do," but more usually it applies only to a particular Past time, and predicates the incompletion of the action at that time. In other words it is our *Imperfect* " I was doing."

By dropping the final *r* and the initial *i*, and hardening the *d* (to avoid confusion with other tenses), the Yàrkandis get *qelàttim*, which is the word in vulgar use instead of *qelàr-idim*.

* See Max Müller's " Science of Language," Lecture VIII, p. 346 (Fifth Ed.).

THE IMPERFECT OR HABITUAL TENSE.

1. QEL*àr*-id-im (*qelàttim*) "I was doing" *or* "used to do"
2. QEL*àr*-id-ing (*qelàtting*) "thou wert doing"
3. QEL*àr*-id-i (*qelàtti*) "he was doing."
1. QEL*àr*-id-ik (*qelàttiq*) "we were doing."
2. QEL*àr*-id-ingiz (*qelàttingiz*) "ye were doing."
3. QEL*àr*-id-ilar (*qelàttilar*) "they were doing."

(*c.*) with the PERFECT PARTICIPLE—

QEL*ip-id-im*, (Yárkand pronunciation *qeliptim*,) &c., = I was (in the position of) having completely done; *i. e.*, I had done.

THE PLUPERFECT TENSE.

1. QEL*ip*-id-im "I had done."
   or-tim
2. QEL*ip*-id-ing "thou hadst done."
   -ting
3. QEL*ip*-id-i "he has done."
   -ti
1. QEL*ip*-id-ik "we had done."
   -tiq
2. QEL*ip*-id-ingiz "ye had done."
   -tingiz
3. QEL*ip*-id-ilar "they had done."
   -tilar

This therefore is a *Pluperfect*. It would refer to a special act, while the next Tense would be employed in a more general sense.

E. g. "*I had read* his letter just before he arrived" would be rendered by .... *oqu'p-idim;* but "*I had read* Túrki before ever I went to Turkistàn" would be rendered by .... *oqu-ghàn-idim.*

(*d.*) with the INDEFINITE PARTICIPLE—

QEL*ghan-id-im*, &c., = I was (in the position of) being a past doer, (*viz.* a person who had done). This throws back the *doing* before the time referred to, but that *doing* is itself indefinite. Such a shade of meaning has no exactly corresponding expression in English, but roughly it may also be translated: "I had done," or "I had been doing" and the Tense may be called

THE INDEFINITE PLUPERFECT.

1. QEL*ghan*-id-im "I had done."
2. QEL*ghan*-id-ing "thou hadst done."
3. QEL*ghan*-id-i "he had done."
1. QEL*ghan*-id-ik "we had done."
2. QEL*ghan*-id-ingiz "ye had done."
3. QEL*ghan*-id-ilar "they had done."

(*e*). with the POTENTIAL PARTICIPLE—

QEL*sa-id-im*, &c. This would be "the power of doing was mine," *i. e.*, "I might have done" or (with *agar*, "if") "had I done." This is

THE 1ST PAST POTENTIAL.

1. QEL*sa*-id-im "I might have done."
2. QEL*sa*-id-ing "thou mightest have done."
3. QEL*sa*-id-i "he might have done."
1. QEL*sa*-id-ik "we might have done."
2. QEL*sa*-id-ingiz "ye might have done."
3. QEL*sa*-id-ilar "they might have done."

(*f.*) with the FUTURE PARTICIPLE OF FITNESS—

QEL-*ghu-luq id-im*, &c. *Qelghu-luq* meaning "fit to do," this tense may be translated: "I was fit to do," or "I was to do." It is

THE PRETERITE FUTURE TENSE.

1. QEL*ghu-luq*-id-im "I was to do" or "be done."
2. QEL*ghu-luq*-id-ing "thou wert to do" or "be done."
3. QEL*ghu-luq*-id-i "he was to do" or "be done."
1. QEL*ghu-luq*-id-ik "we were to do" or "be done."
2. QEL*ghu-luq*-id-ingiz "ye were to do" or "be done."
3. QEL*ghu-luq*-id-ilar "they were to do" or "be done."

Sometimes the auxiliaries *dur* and *idi* are accumulated one on the top of the other: *e. g. qela-dur-idim* (= I was about doing), and *qelip-dur-idim* (= I was in a continuous condition of having done, *or*, I had been doing).

Before leaving the Auxiliary *idim* we must take notice of the Tenses formed with its derivatory form "*irmish*" or "*imish*," and its Indefinite Participle *ikan*, which, when affixed to certain parts of the Verb and conjugated by affixed Pronouns, reduces their statements to mere probabilities, or makes them conditional.

VI. To express probability, or facts not positively known to the speaker (English "It is understood or believed that," &c.,), there is a whole series of tenses in *'mish*.

The AUXILIARY (IMISH) makes

(*a*). with the PRESENT PARTICIPLE—

THE HEARSAY PRESENT TENSE.

1. QEL*a*-imish-man "I am understood to do."
2. QEL*a*-imish-san "thou art understood to do."
3. QEL*a*-imish "he is understood to do."
1. QEL*a*-imish-miz "we are understood to do."
2. QEL*a*-imish-siz "ye are understood to do."
3. QEL*a*-imish-lar "they are understood to do."

(*b.*) with the CONTINUATIVE PARTICIPLE—

THE HEARSAY FUTURE-PRESENT TENSE.

1. QEL*àr*-imish-man "I am understood to be about doing."
2. QEL*àr*-imish-san "thou art understood to be about doing."
3. QEL*àr*-imish "he is understood to be about doing," &c.

(*c*.) with the PERFECT PARTICIPLE—

THE HEARSAY PERFECT TENSE.

1. QEL*ip*-imish (*or*' mish) -man "I am understood to have done."
2. QEL*ip*-imish-san "thou art understood to have done."
3. QEL*ip*-imish "he is understood to have done," &c.

(*d*). with the INDEFINITE PARTICIPLE—

THE HEARSAY PAST TENSE.

1. QEL*ghan*-imish-man "I am understood to have done (at some time or other)."
2. QEL*ghan*-imish-san "thou art understood to have done."
3. QEL*ghan*-imish "he is understood to have done," &c.

VII. The auxiliary *dur* has a similar form ;

THE AUXILIARY (DURMISH) makes

(*a*.) with the PRESENT PARTICIPLE—

THE HEARSAY COMPOUND PRESENT TENSE.

1. QEL*a*-durmish-man* "I am understood to be doing (continuously understood to do.)"
2. QEL*a*-durmish-san "thou art understood to be doing."
3. QEL*a*-durmish "he is understood to be doing" &c.

(*b*). with the PERFECT PARTICIPLE—

THE HEARSAY COMPOUND PERFECT TENSE.

1. QEL*ip*-durmish-man "I am (continuously) understood to have done."
2. QEL*ip*-durmish-san "thou art understood to have done."
3. QEL*ip*-durmish "he is understood to have done" &c.

It must be understood that although the first person of these tenses is given for the form's sake, yet it is of rare occurrence, the 2nd and 3rd persons being more often used ; for a man is generally not in much uncertainty about facts connected with himself, and does not depend on hearsay for information regarding them.

VIII. We next have the Auxiliary Indefinite Participle *ikan* or *ikin*.

* Example from the "Tazkiratu-'l-Bughra:" But-khàna-ni *ita-durmish*—"He is building an idol-temple [I believe,]" *or* "He is understood to be building....."

AUXILIARY INDEFINITE PARTICIPLE "IKAN" makes

(*a.*) with the FUTURE-PRESENT—

QEL*àr-ikan-man.* This is used in asking a question, or in making a statement qualified by "if" or "when".

[*N. B.*—This Tense and the 3 following are as it were, supererogatory, for the "*ikan*" might be omitted without making much difference in the sense. There is just the difference between the English : "What may you be doing ?" and "What are you doing ?"]

The above may therefore be translated : "I may be doing *or* about doing," and the tense may be called

THE FUTURE PRESENT INDEFINITE TENSE.

1. QEL*àr*-ikan-man "I may be about doing."
2. QEL*àr*-ikan-san "thou mayest be about doing."
3. QEL*àr*-ikan "he may be about doing" &c.

(*b.*) with the PERFECT—

QEL*ip-ikan-man,* &c. Here the introduction of the Participle *ikan,* reduces the positive affirmation of the Perfect into a mere presumption or rumour. The above compound word may be translated : "I may *or* must have done" or "completed doing." We may call it

THE PRESUMPTIVE PERFECT TENSE.

1. QEL*ip*-ikan-man "I may *or* must have done."
2. QEL*ip*-ikan-san "thou mayest *or* must have done."
3. QEL*ip*-ikan "he may *or* must have done" &c.

(*c.*) with the INDEFINITE PARTICIPLE—

QEL*ghan-ikan-man,* &c. This is similar to the last with the difference of the indefiniteness inherent in the Participle *qelghan.* The meaning is "I may *or* must (at some time or other) have done," and we may call it

THE PRESUMPTIVE INDEFINITE PAST TENSE.

1. QEL*ghan*-ikan-man "I may *or* must have done."
2. QEL*ghan*-ikan-san "thou mayest *or* must have done."
3. QEL*ghan*-ikan "he may *or* must have done," &c.*

(*d.*) with the FUTURE PARTICIPLE OF FITNESS—

QEL*ghu-luq-ikan-man,* &c. The Participle *qelghu-luq* means, as will be remembered, "fit or proper to do." The verbal expression derived from it takes in the Present the indefinite auxiliary form in *ikan.* It thus means "I am to do," &c.

* Example from the "Tazkiratu-'l-Bughra :" Pàdshàh ni-chand bala-lar-ni kabada *alip-kelghan ikan-lar.* "The king [*it is said*] *had brought* several children in bags." (Le roi aurait apporté. Fr.—Er soll gebracht haben. Germ.).

THE FUTURE OF NECESSITY.

1. QEL*ghu-luq*-ikan-man "I am to do" or "ought to do" or "be done."
2. QEL*ghu-luq*-ikan-san "thou art to do," &c.
3. QEL*ghu-luq*-ikan "he is to do" &c.

The Auxiliaries in the Potential form give us fresh Tenses. Thus *ir-mak* in the Potential is *ir-sa*, and we may take

IX. THE POTENTIAL AUXILIARY 'IR-SA'

(*a.*) with the CONTINUATIVE PARTICIPLE—

QEL*àr-ir-sa-'m*, &c. [*(lit.)* the possibility of continuous doing may be mine.] This would evidently mean "I may be (continuously) doing" or "about doing." But the form *qel-sa'm* is more commonly used.

This Tense may be called

THE FUTURE-PRESENT POTENTIAL.

1. QEL*àr*-irsa' m "I might be about doing."
2. QEL*àr*-irsa-'ng "thou mightest be about doing."
3. QEL*àr*-irsa "he might be about doing" &c.

X. THE POTENTIAL AUXILIARY 'BOL-SA' makes

(*a.*) with the INDEFINITE PARTICIPLE—

QEL*ghan-bol-sa'm*, &c. Literally, "the action of doing may become mine," *i. e.*, "I may have done" [see explanation of *qel-ghan-im bár*]. This may be called

THE INDEFINITE PAST POTENTIAL.

1. QEL*ghan*-bolsa-'m "I may have done."
2. QEL*ghan*-bolsa-'ng "thou mayest have done."
3. QEL*ghan*-bolsa "he may have done" &c.

(*b.*) with the FUTURE PARTICIPLE OF PROBABILITY—

QEL*ghu-diq bol-sa'm*, &c. Literally "the probability of future doing may become mine," *i. e.*, "I may be likely to do." This is

THE FUTURE POTENTIAL.

1. QEL*ghu-diq*-bolsa-'m "I may be likely to do."
2. QEL*ghu-diq*-bolsa-'ng "thou mayest be likely to do."
3. QEL*ghu-diq*-bolsa "he may be likely to do" &c.

This completes that part of the Turki Verb Conjugation which is effected simply by the apposition of the 10 co-efficient elements respectively to the several stem-elements. But there is also a set of Tenses formed from the Root by means of some special co-efficients which are not applicable to any of the other stem-elements (the Participles). Some of these Tenses are defective. They are:

(*a.*) An OPTATIVE for the 3rd Person, which seems to be connected in a certain measure with the Potential form. This is QEL-*sun**=let him do ; and in the Plural QEL-*sun-lar* [pronounced in Eastern Turkistan : QEL-*silla*]=let them do. This latter is used as a polite form of address to an equal or superior [conf. the German ' thuen sie."]

(*b.*) There is another OPTATIVE DEFECTIVE TENSE with only the 1st Persons Sing. and Plur in *-aï*, and *-ali* or *-aliq (alik)*. Together we get :

(*b.*) 1. QEL-*aï* " I will do" or " let me do."
(*a.*) 3. QEL-*sun* " let him do."
(*b.*) 1. QEL-*ali* or QEL-*aliq* " we will do" or " let us do."
(*a.*) 3. QEL-*sun-lar* (*qelsilla*) " let them do" or " be they (you) pleased to do."

(*c.*) The tense formed by affixing the syllable " *ghaï*" (whose guttural varies Phonetically) to the root of the verb, has a similar meaning but is complete in all its persons :

The ROOT
with the AFFIX GHAI : QEL-*ghaï*-man,†=I will do, *or* let me do. This may be called

THE OPTATIVE FUTURE.

1. QEL-*ghaï*-man " I will do" *or* " let me do."
2. QEL-*ghaï*-san " thou wilt do" &c.
3. QEL-*ghaï* " he will do" &c.
1. QEL-*ghaï*-miz " we will do" &c.
2. QEL-*ghaï*-siz " ye will do" &c.
3. QEL-*ghaï*-lar " they will do." &c.

We next have to notice some tenses which could not be brought into the simple Scheme of the Verb, because they are, as it were, quantities raised to the 3rd power, being formed by the application of a co-efficient element to a compound consisting in itself of stem and co-efficient,

They are :

(*a.*) QEL*sa'm-idi*, &c. This, being formed by the application of

* Perhaps this is a corrupted survival of the old Turkish Possessive Affix of the 3rd person (see page 23 at end of " Substantives"). Thus QEL*sun* would stand for *qel-sa'n*, which might be compared with *qelsam* = *qel-sa-'m*, and *qelsang* = *qel-sa-'ng*. The meaning of *qel-sa'n* (1 2 3) would have been " the power-of-doing (2) is (1) his (3)," thus " let him do."

† This form, from the meaning attached to it, would seem to be connected with the Future Participle in *ghu*.

the aux. 3rd pers. Past tense, to the several persons of the Pres. Potential of the Verb, means literally: "my power of doing existed." "Thy power ... existed," &c. It is therefore equivalent to the 1st Past Potential, QEL*sa-id-im* "I might have done." Its possessive affix *'m* changes for the several persons of the tense, while the aux. *idi* remains in the 3rd pers. throughout, like the *bàr* and the *dur* of the 2nd Indef. Past and of the Intentional Future. It is

THE 2ND PAST POTENTIAL TENSE.

1. QEL*sa*-'m-*idi* "I might have done."
2. QEL*sa*-'ng-*idi* "thou mightest have done."
3. QEL*sa-idi* "he might have done."
1. QEL*sa*-'q-*idi* "we might have done."
2. QEL*sa*-'ngiz-*idi* "ye might have done."
3. QEL*sa*-'lar-*idi* "they might have done."

(*b*). QEL-*dim-irsa*, &c. This is the 3rd p. of the aux. potential "*irsa*" added to the several persons of the simple Past. (See Remark, on 2nd Indef. Past.) The literal meaning is "my past doing may exist," *i. e.*, "I may have done." But this form seems to be generally used in the simple sense of *qeldim*="I did," with the *ir-sa* added to give a very slightly potential sense, as after the word "when." This is

THE 3RD PAST POTENTIAL.

1. QEL-dim-*irsa* "I may have done."
2. QEL-ding-*irsa* "thou mayest have done."
3. QEL-di-*irsa* "he may have done."

(*c*.) QEL-*dim-ikan*. Here, in the same way, the 3rd pers. of the aux. indef. "*ikan*" is tacked on to the several persons of the Simple Past of the Verb. The literal meaning is "my past doing indefinitely exists." This has simply the meaning "I did," but is used in asking a question or in making a statement qualified by "if" or "when."

Ex.: *tünü-gön nima ish qel-ding ikan* = "yesterday what mayest thou have done."

This is therefore

THE 3RD INDEFINITE PAST TENSE.

1. QEL-dim-*ikan* "I may have done."
2. QEL-ding-*ikan* "thou mayest have done."
3. QEL-di-*ikan* "he may have done" &c.

(*d*.) QEL*a-dur-ikan-man*, &c. Here the Indefinite *ikan* is interposed before the pronouns of the Compound Pres. Tense. This Tense has simply the meaning of "I am about doing," but is used in the same way as the last.

Ex.: *nima-ish qela-dur-ikàn-san*—"What mayest thou be doing;"

This tense is the *Compound Future-Present Indefinite*, but the simple Fut. Pres. Indef. is more used:

THE COMPOUND FUTURE PRESENT INDEFINITE TENSE.

1. QEL*a-dur-ikan*-man "I may be doing."
2. QEL*a-dur-ikan*-san "thou mayest be doing."
3. QEL*a-dur-ikan* "he may be doing" &c.

(*e.*) QEL*a-dur id*-im. Here the aux. Past Tense *idi* is added to the Compound Future Present *qela-dur-*. As this latter means: "(I am) standing (*or* in a continuous condition of) doing," the above compound is "I *was* in the continuous condition of doing" hence "I was about doing." This may be called

THE FUTURE PRESENT PRETERITE.

1. QEL*a-dur id*-im "I was about doing."
2. QEL*a-dur id*-ing "thou wast about doing."
3. QEL*a-dur id*-i "he was about doing."

&c. &c.

(f). QEL*ip-dur id-im.* As *qelip-dur* means "(I am) standing (*or* in the continuous condition of) having done," the above compound means "I *was* in the continuous condition of having done" or "I had done continuously", hence "I had been doing."

In another way, if we remember that *qelip idim* is the Pluperfect "I had done", it will at once be seen that the interposition of *dur* "standing", as *qelip-dur-idim*, must give it a continuative sense: "I had been doing." This is

THE CONTINUATIVE PLUPERFECT.

1. QEL*ip-dur-id*-im "I had been doing."
2. QEL*ip-dur-id*-ing "thou hadst been doing."
3. QEL*ip-dur-id*-i "he had been doing."

&c. &c.

There remain a few forms which, although capable of being conjugated through all the persons and possessing specific meanings, yet being formed from Verbal forms other than the regular stem-elements, or by means of attached words other than the regular co-efficient elements, had better be kept distinct from the regular Tenses, as VERBAL EXPRESSIONS.

(*a.*) QEL*ish-im bár*, &c. Changing the Possessive affix for each person. The form *qelish* meaning "the doing" (see below in "Verbal Substantives") *bár* being the impersonal verb "is," the above expression is literally: "The doing (of so and so) is mine," *i. e.*, "It is mine to do" or I have to do."

1. QEL*ish*-im *bâr*, " I have to do."
2. QEL*ish*-ing-*bâr* " thou hast to do."
3. QEL*ish*-i-*bâr* " he has to do."
1. QEL*ish*-imiz-*bâr* " we have to do."
2. QEL*ish*-ingiz-b*âr* " ye have to do."
3. QEL*ish*-ilar-*bâr* " they have to do."

[*N. B.*—As the form——*'m-bàr* means " I have," the parallel is complete with " aimerai" (aimer ai) &c. See Max Müller's Science of Language, Vol. 1, p. 258, Fifth Edition.]

(*b.*) QEL-*màq-chi bol-dum*, &c. This is the noun of the Agent (see "Formation of Nouns") derived from the Infinitive by the addition of the affix *chi*, with the Past of the verb *bol-màq* (to become). The literal meaning therefore is : "I have become the doer" or " the one who has to do." As it may be presumed that a person only *becomes* so of his own free will, this expression may be translated : I have agreed to do ;" and in this sense it is commonly used.

1. QEL*màq-chi-bold*um " I have agreed to do."
2. QEL*màq-chi-bold*ung " thou hast agreed to do."
3. QEL*màq-chi-bold*i " he has agreed to do."
1. QEL*màq-chi-bold*uq " we" &c.
2. QEL*màq-chi-bold*ungiz " ye" &c.
3. QEL*màq-chi-bold*ilar " they" &c.

Other expressions formed similarly from other tenses of the verb *bol-màq* may also be used, but they are less common, and will, moreover, suggest themselves.

(*c.*) QEL*a-durghan** *bol-dum*, &c. This compound *qela-durghan* (see below: " Verbal Adjectives") means : " about to do." Hence the present expression is equivalent to : " I have become about to do." There is more action of the will expressed here than in the last [for QEL-*màq-chi* is only " one who has do," whereas *qela-durghan* means "about to do (actually)"]. Therefore while the previous form is only used in the sense of *" I have agreed to do,"* the present expression implies active choice, *viz.*, " I have determined" or " formed the resolution to do."

1. QEL*a-durghan (qelatqan) bold*um " I have determined to do."
2. QEL*a-durghan-bold*ung " thou" &c.
3. QEL*a-durghan-bold*i " he" &c.
1. QEL*a-durghan boldu*q " we" &c.
2. QEL*a-durghan bold*ungiz " ye" &c.
3. QEL*a-durghan bold*ilar " they" &c.

* Pronounced in Yárkand " *qelado-ghan*," or " *qelàtqàn*."

Other tenses of *bol-màq* are used with this; also *durman* and *idim*: e. g.

(d.) 1. QEL*a-durghan (qelàtqàn) id*-im "I was to do."
2. QEL*a-durghan-id*-ing "thou wert to do."
3. QEL*a-durghan-id*-i "he was to do."
&c.

(e.) 1. QEL*a-durghan (qelàtqàn) dur*-man "I am about doing."
2. QEL*a-durghan dur*-san "thou art about doing."
3. QEL*a-durghan dur* "he is about doing."
&c.

(f.) QEL*sa-'m bolur ikan*, &c. (The Possessive affix of the *qelsa* changing for the different persons). This expression is very difficult to put into a representative English form; but it shows how distinctly the Eastern Turki language keeps up the recollection of the origin of its verbal forms, and how little these have sunk into consolidated inflections. For here (after the manner of several previous tenses)* the form *qelsa'm*, so far from being looked upon merely as the 1st Person Singular of the Present Potential, is distinctly a Substantive in the possessed form (of the 1st Person Singular), and it is used as the subject or nominative of another verb (*bolur*) in the 3rd Person. By changing the Possessive affix of the "*qelsa*" we should get fresh compound substantives, each of which would again form the subject of the verb *bolur*. Such a series of expressions as these may perhaps be looked upon as a *Tense* in Turki; but they are simply sentences in a certain form with a nominative governing the possessive pronouns of the several persons successively [as in English one might say: my dog runs, thy dog runs, his dog runs, &c.]*

The literal meaning of the expression, however, (as regards the 1st Person Singular), may be said to be as follows:—

QEL*sa*	*'m*	*bolur*	*ikan*†
the power of doing	mine	about to become	may be

or, as it is used in the interrogative usually with *qàïdàgh* (how), we may render it: "[How] may my choice of action be about to come into play?" or in other words: [How] shall my doing be?" *i. e.*, "[How] shall I act" or "should I act?" And so with the other persons, Singular and Plural; the verb "*bolur-ikan*" remaining all through in the 3rd Person Singular. When used not interrogatively, this expression denotes obligation, as "I should" or "ought to...."

1. QEL*sa*-'m *bolur ikan* "I ought to" or "should do."
2. QEL*sa*-'ng *bolur ikan* "thou" &c.
3. QEL*sa bolur ikan* "he" &c.

* See also the 2nd Past Potential and the 3rd ditto, and the 2nd and 3rd Past Indefinite Tenses.

† *Bolur-ikan* is the 3rd Person Singular of the Indefinite Future Present of the verb *bolmàq*.

1. QEL*sa*-'q *bolur ikan* "we" &c.
2. QEL*sa*-'ngiz *bolur ikan* "ye" &c.
3. QEL*sa*-'lar *bolur ikan* "they" &c.

(*g.*) QEL*sa-'m bolur idi*, &c. This is the same expression as the last with a Past sense. It means: "should I have done" or "I ought to have done."

1. QEL*sa*-'m *bolur idi* "I ought to have done."
2. QEL*sa*-'ng *bolur idi* "thou" &c.
3. QEL*sa bolur idi* "he" &c.

(*h.*) QEL*sa-'m kirak*, &c. The impersonal *kirak* means "it is necessary." The meaning of this expression is therefore (literally) "my potential doing is necessary," *i. e.*, "it is necessary that I should do," or "I must do."

1. QEL*sa*-'m *kirak* "I must do."
2. QEL*sa*-'ng *kirak* "thou" &c.
3. QEL*sa kirak* "he" &c.

(*i.*) QEL*igh-liq-man*, &c. QEL*igh* is a Verbal Substantive (see 'Formation of Substs.') meaning "the condition of doing;" the termination *liq* makes it into an adjective "possessing the condition of doing" or "possessed of the qualification of having or being done." The pronoun affixed makes it into a statement, *viz.*, "I am possessed of the qualification of having or being done." It therefore expresses the attainment of a certain state or condition, and not a mere evanescent action.

1. QEL*igh-liq*-man "I am in a done or doing state."
2. QEL*igh-liq*-san "thou art" &c.

&c.*

N. B.—It will have been noticed in the case of the Possessive affixes used as tense terminations: 1st, that where these are followed by the verb substantive *bàr* or *dur* the 1st person plural keeps the ordinary possessive affix, *'miz*, instead of the verbal one of the same person, *'q* or *'k* (see first note, p. 30). The 2nd Indef. Past and the Intentional Future are examples of this. 2nd, that when the stem terminates in a vowel, as QEL-*ghu*, the possessive affix of the 3rd person is *si* instead of *i*, according to the Rule (See "Substantives, p. 20.") The Potential is an exception. There the affix of the 3rd pers. is simply omitted.

* To these verbal expressions others might have been added. *E. g.* The following have been found: "Kàshki kimersa *qelghaï irdi*" = "Oh that some-one *had been about to do?*", also *qelghaï ikan* = (oh that he) *were about to do*" or "*were going to do*". But in truth the combinations are endless.

VERBAL SUBSTANTIVES.

Under this head will be classed those forms which, although represented by Gerunds, Infinitives, &c., in European languages, yet in Turki are real substantives formed from the verb-root, and are treated as such:

(*a.*) QEL*àr* or QEL*ur*; the Continuative. This is governed by post-positions just like any other substantive:

Ex.: QEL*ur-da*="in doing" or "when about to do" (lit. "in the continuance of doing.")

OQU*r-gha maïl qelur-san*=thou wilt choose to read, (*lit.* thou wilt make inclination *to the reading*).

(*b.*) QEL*ghan*; the Indefinite. This is governed by post-positions, and also by Possessive affixes. When used for the *object*, (*i. e.* passively), it would be rendered in English by a relative clause:

Ex.: BIL*ghan-ing*="that which thou knowest," lit. "(thing) known of thee."

When referring to the *action*, it would be rendered in a variety of ways in English, according to the sense:

Ex.: QEL*ghan uchun*="because of doing" or "of having done."

BOL*ghan-din-kín*="after having become"; lit. "after the becoming."

BOL*ghán-sari*="in the measure of becoming" or "as fast as it becomes."

U"L*ghán-imiz beh-râq dur*="it is better for us to die;" lit. "our having died, *or* being dead, is better."

In this sense, although a substantive, yet it governs the same case as the simple verb, as do all substantives formed from verbs.

Ex.: *yer-ga* KIR*gan-im*="for me to enter the earth," lit. "my entry to the earth."

(*c*). QEL*ish**; the Definite [its vowel is subject to Phonetic change.] This only expresses the action, and never the object. It takes post-positions and Possessive affixes, and governs the same cases as the parent verb:

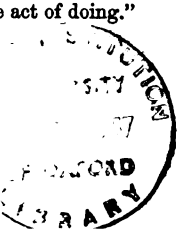
Ex.: OQU'*sh-um-din*=(lit.) "from my reading".

Siz-lar-ni CHIRLA-'*sh-da*="in calling you," lit. "in the calling (of) you."

Wajúdi-gha QEL*ish-ing* = "thy coming into existence."

Siz-ni ish QELdur*ush-gha tàqat-im yoq* = "I have (there is of me) no power *to make* you work," lit. "to the making."

* This form is perhaps connected with *ish* "work" or "deed" or "act." Thus *qel-ish* (? for *qel-màq-ning ish-i*) "the act of doing."



(*d*). QEL*máq;* the so-called Infinitive also is a substantive taking post-positions and Possessive affixes ; but always with a Present or Paulo-post-Future sense. Its negative QEL*mas* also takes affixes.

Ex. : QEL*máq-uchun*="in order to do;" lit. "because of the (P. p. F.) doing."

Saning dîn-gha KIR*mak-ing-ni kh'ahlaï-dur-man*="I wish thee to enter the Faith ;" lit. "thy entry (acc.) into the Faith I desire."

(*e.*) QEL*ghu-luq.* The Participle of Fitness may be used as a substantive with post-positions and Possessive affixes.

Ex. : *siz-lar har-nima de-sa-'nglar de-'nglar, man* QEL*ghu-luq-um-ni qelár-man*="say what you may say, I shall do what I have to do (acc)."

Here QEL-*ghu-luq-um* is "what I have to do," *i. e.* "what is proper for me to do."

(*f*) QEL*igh.* This is more a Derivative than a verbal substantive [see "Formation of Substantives,"] ; but it requires to find a place here on account of the adjective obtained from it.* It has always a concrete sense.

Ex. : *ülchak*="scales" from *ülcha-mak*=to weigh.
ülük="a corpse" from *ül-mak*="to die."

VERBAL ADJECTIVES AND ADVERBS.

Under this head also are included forms which are not represented in the same way in European languages, but exhibit their real structure very plainly in Turki. They are of course undeclined, as is the Turki rule for adjectives.

(*a*). QEL*ghali;* from QEL, the root, and an affix *ghali* which may probably be broken up into *ghu* the Future-Participle affix, (or ? *gha* the Dative Post-position), and *li*† for *liq*, adjectival affix. Thus QEL*gha-li* would be, literally, 'qualified *to* or *for* (future) doing,' or "in the manner for doing." In common use it means "for" or "in order,‡ to do."

Ex. : KÖR*gali kel-di*="he came in order to see ;" lit. "he came qualified to see."

BOL*ghali una-ma-di* = "he consented not to become" or "in such a manner as to become."

* In some verbs this form gives a verbal adjective, from which a verbal substantive is formed by adding *lik*, reversing the usual course.

† See Vambery's "Uïgurische Sprach-monumente," p. 39.

‡ With this English expression in fact it corresponds pretty fairly; "in order" is really only a compound adjective, "arranged" "orderly": *e. g.* "his affairs are in order"; or a compound adverb: *e. g.* "arrange yourselves in order." Here the adverb may be still further compounded by adding the purpose: "arrange yourselves in order *for* marching (in marching order)" or "in order to march." Or again "go singly in order *for* passing through the gate" or "in order to pass through the gate." Thus the English expression "in order to—" (with an infinitive) is merely a compound adverb, like the Turki form in *ghali*.

BÁRghali *buyur-dum* = "I commanded (him) to go"; viz. "I commanded (him) in order that he should go" or "so that he should go."

(*b*). QELip. The Perfect Participle. This when used in subordinate sentences may be considered as a verbal-adjective qualifying the subject of the chief sentence.

Ex.: *bu káfir-ni üqu-si-din* UIGHAT-*ip* (*man*) *imân-gha targhíb qel-aï* = "(I) *having awakened* this infidel from his sleep, should persuade him towards the Faith."

Here "having awakened," &c., is obviously the qualification of "I," which is the subject of the main verb "should persuade."

This is the chief form in which a verb enters into composition with another verb. See "Compound Verbs."

This Participle is also used in a Passive sense: e. g. *sinip ketti*, lit. "it has gone broken" (*tût gaya*, H.). But *sinip birdi* "he broke (it)" (*tor diya*, H.). Again,

Dozakh DEP *yer*—"the place *called* Hell."

This passive use is less common.

(*c*.) QEL-*ghach*, the Preterite. A similar account may be given of this (see above, first para. of (*b*.) *Qelip*). The meaning is: "after having done."

(*d*). QEL*a*-QEL*a*. The Reduplicated Present Participle. This denotes "continued doing" or "repeated doing."

Ex.: *Sultân shikár* QEL*a*-QEL*a* *Artüsh-ga yetti*="The Sultán, *hunting as he went*, arrived at Artüsh."

QEL*maï*, the Negative Present="not doing" *i. e.*, "without doing."

(*e*). QEL*ghàn*. This indefinite (Past or Present) form does duty also as an adjective; and here again it may apply either to the agent or the object (direct or indirect). Of course as an adjective it is indeclinable:

Ex.: ISHIT*kan söz*=the speech heard *(pass.)*.

AL*ghàn kishi*=the person taking, *or*, who has taken *(act.)*.

It may be itself joined to a noun or pronoun, which may be either its subject or object.

Ex.: *man*-QEL*ghan ish*=the work that I do (lit. the me-done work).

shahîd-BOL*ghàn yer-da*=in the place where (so and so) became a martyr (lit. in the martyr-becoming place).

(*f*). QEL*a-durghan*. The adjective of Paulo-post Futurity; (see remarks, p. 38).

Ex.: *erti* KETA-*durghan Hajji*=the pilgrim who is going to start to-morrow (lit. the to-morrow-about-to-start pilgrim).

but-khàna ITA-*durghan yer-da*=in the place where the idol-temple was (or is) to be built (lit. in the temple-about-to-build *(be-built)* place).

It will be seen that this, like all the forms of the Indefinite in *ghan*, is applicable to either subject or object (direct or indirect).—*i. e.*, is used either actively or passively.

Negative : QEL*maï-durghan.*

(*g*). QEL*ghu-luq*,—with a Future Passive meaning :

Ex. : QEL*ghu-luq ish*=a work *that has to be done.*

(*h*). QEL*ghu-diq* is active and applies to the agent or subject :

Ex. : *ṣuàbi-ni* TAP*qu-diq ish*=a work *likely to obtain merit.*

(*i*) QEL*igh-liq*, conveying the sense of a condition or state [see 'Verbal Expressions] ;

Ex. : PÜSH*ük-lüq àsh**=food *ready cooked.*

qauhar-birla arâish QEL*igh-liq*=ornamented with jewels.

THE NEGATIVE.

The Negative of Verbs is formed by the syllables '*ma*' '*maï*' or '*mas.*'

'*Ma*' is used in the Tenses of the Root, and in the Perfect, Indefinite, Potential and Future Participles, and the Optative ; it precedes all the conjugational affixes.†

Ex. : QEL-*ma* or QEL-*ma-'ng*‡="do not ;" QEL-*ma-dim* "I did not."

(Perf. Parf.) QEL-*ma'p*‡ *idi*, "he had not done."

(Indef. Part.) QEL-*ma-ghan-miz*, "we have not done."

(Pot. Part.) QEL-*ma-sa'm*, "I may not do."

(Fut. Part.) QEL-*ma-ghu-diq*, "not likely to do," &c.

(Optative) QEL-*ma'ï* "let me not do."

'*Maï*' is used for the Present Participle and its Tenses ; or rather, the negative root *qelma* (see last rule) being formed, it comes under the rule (p. 28) by which "where the root ends in a vowel the Present Participle adds an *i*."

Ex. : QEL-*maï-man* "I do not" ; QEL-*maï-durman*, "I am not about doing."

'*Mas*' is used for the Continuative Participle in *ur* or *ar*.

Ex. : QEL*àr-man*, "I am about doing."

QEL*mas-man*, "I am not about doing."

Also for the Infinitive : QEL*mas*="not to do."

The Defective Auxiliary "*irmak*" has a negative "*irmas*" or "*imas*" which does duty instead of "*dur*" when a negative sense is required. [There is thus a negative Future-Present Tense of *irmak*, but no affirmative in common use.§]

* It will be observed that *püsh-ük* is the same form as *qel-igh*, the *igh* being changed into *ük* by double phonetic change, *viz.* of vowel and of consonant.

† That is, it comes immediately after the Root, or after the compound formed of Root plus the modifying Affixes in the Secondary Forms of a Verb (which see, *post*).

‡ The Affixes beginning with vowels lose their own vowels after that of the negative syllable, which prevails. (See "Rules of Phonetic Change of Vowels").

§ *Irur* is antiquated.

Ex. : *kichik dur-man*, "I am small."
kichik imăs-man, "I am not small."

This form *imăs* is also sometimes used in compound Tenses, instead of the inserted syllable, to make a negative.

The defective verb *irmak* seems to have no negative form for the past tense ; but the negative Future-Present *imas* is used, prefixed to the (affirmative) Past Tense of the same verb.

Ex. : QEL*ghan imas idilar* for QEL-*ma-ghan idilar*. "They had not been doing."

Tdakhir QEL*ghu-luk imas*, (for QEL-*ma-ghu-luq dur*) "delay is not to be made."

The impersonal verb *bâr* or *bâr-dur*, "there is", "it is," has its negative *yoq* or *yoq-dur*.

THE INTERROGATIVE

is expressed by adding *mu* (vulg. *ma*) after the verb. This syllable generally follows the last of the affixes of the verb ; but in the Tenses of the Present and Future-Present Participle, the interrogative is often used in the middle of the word, in the shape of a mere letter *m* added to the Present Participle.

Ex. : QEL*ding mu* "didst thou do ?" [regular form].
QEL*a-m'-san*, "dost thou do ?" [Present-Part. form].
QEL*maï-m'-san* "dost thou not do ?" [do].

The particle *mu* repeated, stands for English "whether ..... or ....."

E. g. *ma'lúm bol-maï-dur kâfir-mu Musulmân-mu* = "It is not known whether unbelievers or Musulmans."

With the common form *ikan* or *ikin* (Indef. Part., or 3rd pers. of Indef. Past Tense, of *irmak* "to be") the interrogative syllable is prefixed instead of being suffixed, thus *m'ikin* = "is (it) ?" "may (it) be ?" This compound is used, instead of the final interrogative *mu*, wherever *ikan* would be used in the positive. It expresses more of hesitancy between two opinions than the simple *mu*, owing to the peculiar indefiniteness of *ikan :*

Ex. *bu maning-ki* M'IKIN = "may this be mine ?" (*bu maning-ki bâr* MU—would be simply "is this mine ?"). *Ul kishi kela-dur* M'IKIN.* = "will that person come (or will he not, I wonder) ?" *Ul kishi kela-*M' *dur* would be simply "will that person come ?"

See also "Syntax" §§ 10 and 16 for other examples.

* This however may be said to be merely the Interrogative form of the Comp. Fut. Pres. Indef. Tense. Thus *Kela-dur-ikan* = "he may be about coming" ; *Kela-dur-m'i-kan* (like *Qela-m'-san* in form) = "may he be about to come" ? The effect is the same however.

THE COMPOUND PASSIVE.

The addition of the Auxiliary verb *bolmàq*, "to become," to the Past Participle of the Transitive verb, forms a Passive, which may be conjugated through all the tenses of the verb "*bolmàq*."

Ex. : *oqu'p-bolmàq*, "to be read."
oqu'p-bolghan, "read." (Indef. Past Participle.)
oqu'p-bolàr, "it is about being read."
&c. &c.

For the *Simple Passive* see the Chapter on "Secondary Forms of the Verb."

We may now say a few words about the Impersonal Auxiliary above-mentioned—"*bâr*". This must be carefully distinguished from the verb *bârmàq*, "to go," which enjoys a complete conjugation.

Bàr, (pronounced in Yarkand, *bâ*) the Impersonal Auxiliary, means "there is."* It is also used to connect the predicate with its subject affirmatively, or rather to affirm the existence of the subject as connected with that particular predicate, in the same way that *yoq* denies its existence in that connection.

In that sense it sometimes has the pronouns of the 1st and 2nd Persons affixed to it. It is also sometimes prefixed to the Auxiliaries *durman*, *idim*, and *ikan*, and conjugated by their means as follows :—

PRESENT.

1.	BAR-*man* †	or BAR-*durman*, ‡	"I exist" or "I am."
2.	BAR-*san*	or BAR-*dursan*,	"thou existest," &c.
3.	BAR	or BAR-*dur*	"he exists," &c.
1.	BAR-*miz*	or BAR-*durmiz*,	"we exist," &c.
2.	BAR-*siz*	or BAR-*dursiz*,	"ye exist," &c.
3.	BAR	or BAR-*durlar*,	"they exist," &c.

INDEFINITE-PAST.

1.	BAR-*ikan-man*, "I am" or "may be."	BAR-*id-im*, "I was."
2.	BAR-*ikan-san*, "thou art," &c.	BAR-*id-ing*, "thou wert."
3.	BAR-*ikan* "he is," &c.	BAR-*id-i*, "he was."
1.	BAR-*ikan-miz* "we are," &c.	BAR-*id-ik*, "we were."
2.	BAR-*ikan-siz*, "ye are," &c.	BAR-*id-ingiz*, "ye were."
3.	BAR-*ikan-lar*, "they are," &c.	BAR-*id-ilar*, "they were."

* Primarily it means "existence," but used verbally in the Turki manner it means "there is."

† The present of BAR-*màq*, "to go," would be BARa-*man*, &c.

‡ The tense in *dur* is used, when the fact is merely presumed, to mean "there must be," "there probably is" (H. *howega*). See remarks, p. 38.

In the Negative, the word *yoq* would simply take the place of the word *bár* throughout.

The Auxiliary *bár* is made to supply the place of the verb "to have" which does not exist in Turki, (see Syntax, § 13). It may be used also as a verbal adjective or noun: *e. g.*, *ahl-im bár üi-da* = in the house where my wife is (lit. "my wife-being house in);" *bàr-i-ni tuttilar* = "they took what there was of his" [lit. "the existent (things) of him"].

The Indefinite verb-tense *ikan* is the most usual copula in ordinary sentences.

Ex. *Bu àt chung ikan* = "this horse *is* big."

Finally any adjective or substantive or pronoun can be prefixed to the Personal Pronouns without any copula*: *e. g.*, *ussâk man*, "I (am) thirsty;" *kichik san*, "thou (art) small;" *üi-da miz*†, we (are) at home;" *Tâjik-lar-din siz mu*, "(are) you of the Tâjik tribe?" *yoq*, *biz Turk-lar-din miz*, "no, we (are) of the Turks" (*i. e.*, of Turkish race). The verb substantive is simply *sous-entendu*, or perhaps its necessity is not felt in a primitive language, as neither is it in the language of children, *e. g.*, "me good", "you horse", "me coachman".

CHAPTER VI.

SECONDARY FORMS OF THE VERB.

The Secondary Forms are produced by certain Affixes added to the Root, conveying some modification of the Primary verb.

These Affixes may be super-imposed one on the other as required.

The new Verb thus formed is conjugated just as the Primary Verb, taking the compound of Root plus modifying Affix or Affixes, as a new Root.

I.—Causatives.

The Turki Causative form gives to a Transitive Verb a Causative sense, while an Intransitive one becomes Transitive. This will be obvious from an example or two:

(*a*). The first form of the Causative is that which applies to Verbs

* A similar practice in Osmanli Turkish (where the abbreviated forms of the pronouns adopted as tense-terminations, are thus used) has misled Grammarians into the belief that the said abbreviated terminational pronouns form a tense of the Verb Substantive. See Preface, p. 8, (text and first note).

† Note that it is the *verbal* or terminational form of the Personal Pronouns that is thus used (*miz* not *biz*), as in Osmanli.

ending with a vowel, or diphthong (or sometimes to those with the liquids *r* and *l*) by affixing a *t*.*

Ex: *Ishla-mak* = to work.

Ishla-t-mak = to cause to work.

Tuga-mak = to come to an end, *i. e.* to finish (intrans.).

Tuga-t-mak = to cause to come to an end, *i. e.* to finish (trans.).

Ibár-mak = to send: *ibár-t-mak* = to cause to send.

(*b*). The second form of Causative is that which affixes *ur*,† *tur* or *dur*,‡ or *shur* (in which the Vowel is constant).

Ex.: *püsh-mak* = to be in a cooked state [neuter, not passive].

püsh-ür-mak = to cause to be in a cooked state, *i. e.*, to cook. (Trans.)

kel-mak = to come. (Intrans.)

kel-tur-mak = to cause to come, *i. e.*, to bring. (Trans.)

bil-mak = to know; *bil-dur-mak* = to cause to know, *i. e.*, to inform.

tàp-màq = to receive; *tàp-shur-màq* = to cause to receive, *i. e.*, to entrust to.

[*N. B.*—In the cases of *tuga-mak*, *püsh-mak*, &c., the English language treats the Turki Causative (*püsh-ür-mak*, "to cook," &c.,) as the Primary Verb, and the Turki Primary (*püsh-mak*, "to be cooked,") &c. as the passive of the same. For we should consider the idea ("to cook,") to come before the idea "to be in a cooked state." But the Turki language takes the latter as its primary idea, putting it in the form of a primary (Turki) verb; while it obtains the sense of our simple Active verb by adopting the form of the Causative from what is, in our mouths, a Passive (to cause to be cooked = to cook). This train of thought may sometimes help to account for what may seem to be a non-conformity botween the Turki verbal form and its English expression.]

(*c*). The third form affixes *kur* or *kuz*, the *k* and its vowel changing sometimes according to the Phonetic Rules.

Ex.: *yet-màq* = to reach.

yet-qur-màq or *yet-quz-màq* = to cause to reach.

qel-màq = to do; *qel-ghuz-máq* = to cause to do.

kir-mak = to enter; *kir-giz-mak* = to cause to enter.

* Probably a vestige of the verb *it-mak* "to make." Thus *ishla-t-mak* quasi *ishla-it-mak* "to make to work."

† Such Verbs as have their Causative in *ur* always have their Continuative Participle in *ár* not *ur* to avoid confusion. Ex. *ichmàq* "to drink;" Continuative Participle *ichár*; Causative form *ich-ur-màq*.

‡ According to the Rules of Phonetic Variation for Consonants (the vowel does not change).

II.—The Passive.

(*a*). The first form of the Passive is obtained by affixing *'l, il* or *ul* (according to the Phonetic Rules, which see) to the Root. If the Root ends in a vowel, that of the Passive Affix disappears.

Ex. : *àch-màq* "to open;" *àch-il-màq* "to be opened."
tari-mak "to sow;" *tari-'l-mak* "to be sown."
oqu-màq "to read; *oqu-'l-màq* "to be read."
tut-mak "to seize;" *tut-ul-mak* "to be seized."

N. B.—It seems probable that the origin of this formation was the addition of the Auxiliary *bol-màq*, "to become," to the Perfect Participle of another verb. The combination still survives with a passive signification, as *tutup-bol-màq*, "to be seized" [See "Verbs, Compound Passive."] This might easily be corrupted to *tutubul-màq** by the elision of *p* before *b* and Phonetic change in the Vowel; and thence the step would not be far to *tutul-màq*,* slurring over the *b* between two vowels.

(*b*). In cases where the Root of the Verb ends in *l*, the Affix of the Passive is changed into *'n, in* or *un* to avoid the clashing of two *l*s.

Ex. : *bil-mak* = to know; *bil-in-mak* = to be known (not *bil-il-mak*).

[*N. B.*—Sometimes a Passive is formed from an Intransitive Primary Verb in the regular form, but its meaning is taken from the Causative.

E. g., *ajra-mak* (intransitive) "to be in a divided state." Passive *ajra-'l-mak*, "to be divided." This is, in point of meaning, the Passive of *ajra-'t-mak*, "to divide" or "to cause to be in a divided state" (Caus.); but in form it is the Passive of the intransitive Primary Verb *ajra-mak* which of course by rights could have no Passive].

III.—The Reflective.

This is formed precisely as the last [Passive (*b*)], but can be applied not only to Verbs whose root ends in *l*, but to all whose sense will bear it. Its meaning is directly or indirectly Reflective; but this sometimes gives rise to special meanings, whose exact connection cannot at first sight be traced.

Ex. : *ur-mdq* = to strike; *ur-un-màq* = to strike one's self against; (sp.) to brush against.
tolgha-màq = to twist; *tolgha-'n-màq* = to twist one's self, (sp.) to writhe.
oqu-màq = to read; *oqu-'n-màq* = to read to one's self.

* As least one such instance is actually known where *alip bàr-màq* is contracted into *apàr-máq*. It must first have been shortened to *alipàr-màq* and thence (slurring over the *l* between two vowels) to *apàr-màq* which is now in use.

chàq-màq = to strike a light; *chàq-in-màq* = to strike a light of itself; (sp.) to lighten (used of the Lightning).

aya-mak = to withdraw (trans.); *aya-'n-mak* = to shrink (withdraw one's self).

[*N. B.*—There are some Primary Verbs in the Reflective form, or at least of which no Primary form exists; this having probably become superfluous in point of meaning, as for example, with *tuga-mak*, "to come to an end," and *tuga-'n-mak*, "to finish itself;" one of these is obviously superfluous, and might be dropped. Even when the real Primary form has become obsolete, the Secondary Verbs are formed as if from it, and not from the Reflective form.

Ex.: *örga-'n-mak* = to learn, (to put into one's own mind).
makes *örga-'t-mak* = to cause to learn, *or* to teach (others), (to put into another's mind). } as if from *örga-mak* (obsolete)= (to have in mind).
and not *örga-'n-dur-mak*.]

IV.—The Verb of Reciprocity or Companionship.

This form affixes *'sh*, *ish* or *ush** (according to the Phonetic Rule) to the Verb (root or compound). The sense conveyed is that the action is reciprocal between several persons, if the Primary Verb will bear this sense; otherwise it means that the action is performed by several together. Like some of the other secondary forms, this sometimes assumes a special restricted sense, which in English is expressed by a separate word.

Ex.: *üs-mak* "to butt;" *üs-üsh-mak* "to butt at one-another;
tut-màq "to seize;" *tut-ush-màq* "to seize one-another", (specially) "to wrestle;"
oqu-màq "to read;" *oqu-'sh-màq* "to read in company."
ur-un-màq "to brush against." *ur-un-ush-màq* "to brush against one another."

V.—The Verb of Possibility.†

To express the *power* to do or suffer, the Turki language employs no separate Verb (as "I can.....") but adds an affix *àl* to the Verb. This affix remains intact, never changing phonetically as others do.

Ex.: *bàr-màq*, "to go;" *bàr-àl-màq*, "to be able to go."
àch-màq, "to open;" *àch-àl-màq*, "to be able to open."
tut-màq, "to seize;" *tut-àl-màq*, "to be able to seize."
sàt-màq, "to sell;" *sàt-àl-màq*, "to be able to sell."

* Perhaps connected with *ish* "a companion."

† The Osmanli Turkish seems to have no form of Possibility, only that of Impossibility in *ama* or *emc*. This is obviously a relic of the Eastern or primitive affix of Possibility combined with that of Negation: *e. g.*, (Osm.) *yâz-ama-di* for (East. T.) *yâz-àl-ma-di* "he was not able to write."

[*N. B.*—It may be said that this form is simply the apposition of the Verb *àl-màq*, "to take," to the Primary Verb. This is probably the origin of the formation; in fact it is sometimes found written separately with the Pres. Participle of the principal Verb followed by the tense of the Auxiliary *àl-màq*; e. g. *qela-àlmas* = "cannot make"; but, in speaking it has got worn down into a mere formal affix instead of an independent Verb.

Thus the form *bàr'-àlmàq, tut'-àlmàq*, &c. may be considered a mere corruption or running together of the full compound: *bàra-àlmàq, tuta-àlmàq*, &c.]

Where the Present Participle does not end in *a* but in *i* (in consequence of the Root ending in a vowel, see "Verbs, Pres. Participle", page 28) no elision takes place between the final *i* of the verb, and the initial *a* of the auxy. This helps to distinguish this form from the Passive in these cases:*

Ex.: [Primary Form] *ajra-mak* = to be in a state of division.
[Passive Form] *ajra-'l-mak* = to be divided.
[Form of Possib.] *ajraï-àl-màk* = to be able to be in a state of division.
(Prim.) *oqu-màq* = to read.
(Pass.) *oqu-'l-màq* = to be read.
(Poss.) *oquï-àl-màq* = to be able to read.

Not only one but two or more of these modifying affixes may be used in the same Compound Verb, as will be seen below.

The order in which they should be applied to the Root, when several come together, depends chiefly on the meaning intended to be given. But there seem to be two general rules, viz., that the *negative* affix when used shall come last (before the conjugational ones), while usually the affix of *Possibility* comes next before the negative (if any), or otherwise last of all the modifying syllables.

	1	2	3	4	5	6	7	8
Ex.:	Bir—	*il*—	*ish*—	*tur*—	al—	maï—	*dur*—	*man*
	Root	Pass.	Recip.	Caus.	Possy.	Neg.	Auxy.	Pron.
	Modifying Affixes (Secondary Forms)						Conjugational Affixes.	
	8	7	6	5	4		2	1	3

= I am not able to cause (them), to be given to one-another.

With the exception of these two modifying affixes (viz., those of Possibility and of Negation), the order of the others is dictated by the meaning intended. For instance:

Bir-*il-dur-mak* is the Causative Form (in *dur*) of a Passive Verb

* In other cases the distinction (between the Passive and Possibility forms) is made by the Phonetic change of vowel in the former as against the retention of the *à* in the latter: *e. g.* (Pass.) *tàp*-il-*màq*, (Poss.) *tàp*-àl-*màq*.

(in *il*) obtained from the Root BIR. It therefore must mean "to cause to be given."

Again, BIR-*dur-ul-mak* is the Passive (in *ul*) of the Causative Form (in *dur*) of the Verb BIR-*mak*. Thus its sense is: "To be caused to give."

[*N. B.*—With an Intransitive Verb only one of these two forms would be possible. For with KEL-*mak*, "to come," KEL-*tur-un-mak* would be the Passive of the Causative Form, and would mean "to be caused to come," *i. e.*, "to be brought." But the alternative form KEL-*in-tur-mak* would be the Causative of a Passive Verb KEL-*in-mak*, and such a Verb is logically impossible, since KEL-*mak* "to come," can have no Passive (though it is true a Passive form of certain Intransitive Verbs is used impersonally in a special sense; see "Syntax.")]

Thus each of these affixes modifies the combination *preceding* it, while the resulting meaning is again modified by the next succeeding affix. Each, moreover, may recur (in its varying forms) in the same combination.

Ex.: KIR-*giz-il-dur-ul-mak* = "to be caused to be made to enter", *i. e.* "to be caused to be brought in," where the Causative Affix appears under the forms of *giz* and *dur*, and the Passive under those of *il* and *ul*.

It will be understood that such complex forms are rare. Still, while generally making use of simple ones, the Turkis reserve to themselves the right of employing the longest compounds, and occasionally exercise the right.

[*N. B.*—It will be seen from this that the Turki Verb is capable of a vast number of different forms. There are, as we have seen, five Secondary Root forms besides the Compound Passive. The number of Permutations these are capable of is of course enormous. Many of these would be impossible logically (though not formally), while many would be mere repetitions in point of meaning.

But leaving out the Affix of Possibility (which generally comes last), it may be safely stated that with each of the five remaining forms taken successively as the first affix, at least five combinations can be made, conveying each a distinguishable meaning, which would be recognised by any educated native of Turkistan.

This would give us 5 × 5, viz., 25 compound forms, to each of which could be added the Affix of Possibility, making up 50. But each of these 50 could be used in the negative; so that there are not less than 100 Compound Roots or Bases.

Or the number may be estimated in this way. Prof. Max Müller, by the application in Western Turkish merely of the Causative, Reflective and Reciprocative Affixes, obtains 12 Secondary forms For the Eastern Turki, if we attach to each of these the Affix of Possibility, we raise the number of forms to 24, each of which can be put in the Negative, making 48.

Now all but the simplest of these are susceptible of a different order in the affixes (giving a difference of meaning, see above). Moreover, affixes may recur in the same combination (see preceding page). If we allow that these methods double the number of basal forms, we shall be well within the mark, and so we may fairly admit the figure 100 given above.

Now there are some 44 *complete* Tenses (or conjugated expressions), and 4 Tenses with only 4 personal forms apiece. Thus we get 280 Tense-persons applicable to each of the 100 Compound Roots or Bases, besides verbal substantives and adjectives. Multiplying the two sums together we see that the number of intelligible forms which a single Turki Primary Transitive Verb-root is capable of giving rise to, is not less than 28,000.

Prof. Max Müller states that "each Verb in Greek, if conjugated through all its voices, tenses, moods, and persons, yields, together with its participles, about 1,300 forms" (Max Müller Lectures on the Science of Language, 5th Ed., Vol., I, p. 305.)

CHAPTER VII.

ADVERBS, POST-POSITIONS, CONJUNCTIONS, NUMERALS.

THE ADVERB.

Many Adjectives are used as Adverbs without alteration.

Of course it would be superfluous to give a long list of Adverbs, which would be found again in the Vocabulary. But there are certain groups of Compounds which call for notice :

(*a*). First, a large number are formed by means of the Locative Affix *da* = "at" or "in ;" also *din* = "from," and *ga* or *ka* = "to :"

qàï-da or *qàn-da* = in what (place) ? where ?
un-da = in that (place), there.
u'-yer-da = in that place.
uza-si-da = on the top of it.
tuban-da = at the bottom.
ara-si-din = from the midst of it.
nim'-ish-ka &c. = wherefore ? (lit.) to what work ?

It will be observed that these are merely Pronouns or Substantives in the Locative, Dative, or Ablative cases.

(*b*). The Affix *dik, dàq* or *dàgh* gives rise to some Adverbs of similitude.

qàï-dàq = what like ? how ?
mun-dàgh = like this, thus.
shun-dàgh = like that, so.
&c.

Other Compound Adverbs can be formed in the same way by means of the Affix *dàq* or *dik* with various Substantives or Pronouns.

(*c*). Another set is formed by affixing *cha*, which implies "extent" or "amount."

qàn-cha = how much ?
mun-cha = this much.
shun-cha = that much.
ni-cha = how much ?

(*d*). Sometimes this Affix *cha* is preceded by the Dative Post-position:

an-ga-cha = "to that extent" or "so far as that"
kachan-ga-cha = "to what extent of time ?" *i. e.*, "till when ?"

Thus the Compound Affix *gha-cha* comes to mean, in point of place "so far as," and in point of time "until." It answers to the Compound Verbal Affix *ghun-cha*. This is written in Kàshghar *ghu-cha*, which would derive it from the Future Participle is *ghu;* or it may be the termination of the Indefinite Past Participle "*ghan*" with the same affix "*cha*," and thus QEL-*ghun-cha* would be literally "to the extent of the (indefinite) "doing," which sense agrees well enough with the common use of this form *viz.*, "whilst doing" or "than doing."

Neg. QEL-*ma-ghun-cha*,="whilst not doing," *i. e.* "until (he or it &c.) does."

Ex.: *mulaqàt* BOL-*ma-ghun-cha* = until a visit was paid, (lit. "whilst not paid").

Saning dîn-ing-gha KIR-*ghun-cha* = than entering into thy Faith.

(*e*). The Substantive *yàn* "side" forms several Adverbs:

qàï-yàn-gha = to which side ?
qàï-yàn-da = in what direction ?
u-yàn-din or *u-yàn-i-din* = from that direction.
bu-yàn-da or *bu-yàn-i-da* = in this direction.

(*f*). Next comes a group of which the derivation is less plain, but the connection in sense and form evident.

biri = on this side.
nari = on that side.
ichkari = inside [*ichra* = *ditto* (also found)].
tàshqari = outside.
ilgari = before.
yoqari = above.
utra or *utru* = opposite, facing.

N. B.—It will be observed that the sense of all these is *locative* while the terminations are two: the simple *ari* or *iri*, and the fuller *kari* or *gari*. It is probable from analogy that some word indicating "place" or "locality" must be the origin of these endings. That word must be found in the

simpler as well as in the fuller forms. Hence it may be inferred that the *k* (*q* or *g*) of some of them is not a part of the word we are seeking. Looking then simply at *ari* or *iri*, where we are to find the meaning "locality," we are reminded at once of *yer-i* = "its place." I venture to suggest, therefore, that *biri* may be a corruption of *bu-yeri* (= this place), and *nari* of *an-yeri* or *'n-yeri* (= that place).

As for the others, *ichkari*, &c. it will be observed that *ich* is a Substantive (see Vocabulary) meaning "the interior." *Tàsh* or *tish* means "the outside." Again it may be gathered by comparing the Chaghataï word *ilaï* "before" with the Uïgur word *ilik* (*? il-lik*) "first," that there must once have been a word *il* meaning "front," which would be the origin of *il-gari*. Lastly, as there is an Uïgur Verb *yoq-la-màq* = "to be elevated," it may be gathered that *yoq* as a root conveys the idea of height, whence *yoqari*.

It will be observed that such of these compounds as take the simpler form without *k*, begin with Pronouns, while those which take a *k*, &c., before the element *ari* begin with Substantives. Now an Adjectival Pronoun can be prefixed to a Substantive without intermediation. But a Substantive cannot be so attached to another Substantive. The regular formation in such a case is to affix the particle *gi* or *ki* [see p. 73 (b)] to the former, making it into an Adjective of Relation. Now this is exactly what we find in these words. Wherever the first element is a Substantive, we find a *k* introduced between the two parts of the word. This confirms my supposition that the final element is a Substantive. If we wished to combine the Substantive *ich* "interior" with the Substantive *yer* or *yeri* "place" according to rule—we should say *ich-ki-yeri* = "the inward place", "the inside" (*ich-ki* being an Adjective of Relation meaning "inward") a form easily contracted to *ich-k'ari*. And so, *tàsh-q'ari* for *tàsh-qi-yeri* "the outside;" *îl-g'ari* for *îl-gi-yeri* "the fore-side;" *yoq'ari* for *yoq-qi-yeri* "the up-side." (*Utra* is probably from a Participle of *ut-mak* "to cross", and not from a Substantive.)

But it may be said that these words (if formed as I have suggested) are mere Compound Substantives, and not Adverbs. This is so true that they are often treated exactly like Substantives. They are not only declined by means of Post-positions (e. g., *îlgari-da, tàshqari-gha*, &c.,) but they are also frequently put in the "possessed" form, and govern the genitive of the object, e. g. *üi-ning ichkari-si-gha*, "to the inside of the house"; *maning îlgari-'m-da*, "at the front of me."

Vámbéry thinks that these forms may be divided into a mark of the dative *ga*, and a final syllable *ra* or *re* (indicating a *direction towards* according to Schott)*. I have ventured to offer another solution above, which I

* Quoted by Vámbéry, "Chagataische Sprachstudien," p. 20, note.

will further support by remarking that the treatment of these forms as Substantives (see last para.) quite accords with the supposition that they are formed on the word "*yer-i.*" Thus *üi-ning ichkari-si-gha* would be—(lit.) "to its inner place of the house," and *maning ilgari-'m-da* would be (lit.) "at my front place of me."

1 2 3 4 5 6
6 5 3 4 2 1
1 2 3 4 5 6
6 5 3 4 2 1

But such expressions are hardly consistent with the supposition that *ichkari* is made up of *ich* the "interior" plus *ka* "to" (*Dat.*), plus *ri* (a Post-position supposed to imply *direction towards*). For *üi-ning ich-ka-ri-si-gha* would then be (lit.) "to its towards to interior of the house" with 3 Post-positions (two of them identical) agglomerated on the top of one another, and only broken by a Possessive Affix detached from any Noun. And *maning il-ga-ri-'m-da* would be on the same system (lit.) "at my towards to front of me."

1 2 3 4
5
5 4 3 2 1

With regard to such forms as *qaït-ru* "backwards," *üz-ra* up &c. (to which may be added *ich-ra* "inside") quoted by Prof. Vámbéry to prove that the syllable *ra* is separate from the (supposed) Dative termination *ka*, and does not form part with it of a single element *kari* or *gari*, this conclusion is doubtless correct, as moreover the examples *biri* and *nari* show. Prof. Vámbéry and I are agreed in thinking that the *k* element is distinct from the *r* element. What they each represent, is a different question. If the latter meant "direction towards," the addition of the former with much the same sense, (viz. *ka* = to) would be superfluous; and still more so, on this supposition, would be a second apposition of the same affix in the expression *tàshqari-gha*, &c.

Moreover in the words above quoted of Eastern Turkistani, I cannot trace any signification of "direction towards." In that dialect they all apply to "rest in a place" (e. g. *Tàshqari* is the name of the outer courtyard of a house, and *ichkari* that of the inner or women's court), as moreover can be gathered from the fact that to express *motion* the dative post-position is added; e. g. *tàshqari gha* "to the outside," "outward"; while it is quite correct to say *ichkari ulturadur* "he is sitting inside," *tàshqari turdi* "he stood outside,"* which would be abnormal if those words implied motion or direction towards. As for the forms *ich-ra, üz-ra*, &c. (from the substantives *ich* = interior and *üza* = surface) where we should expect to find the particle *ki* following the initial element, it is probable that in the more Westerly dialects (for they are not common in Eastern Turkistan), the substantive *yeri*, having already been contracted to *ra* or *ri*, has further

* The phrase, "*Bàdshàh birla Wazir* tàshqari *tur-up irdi-lar*" = "The King and Vizier were standing *outside*," has been found.

sunk into a mere post-position, so that its substantival origin and the consequent necessity for the relative particle, *ki*, after other substantives attached to it, may have been forgotten.

Thus it is only when governed by Post-positions, as "*da*", "*gha*" or "*din*" (expressed or understood), that such forms can be considered as Adverbs, although these Post-positions are often suppressed as understood.

When themselves governing Nouns or Pronouns, they of course become Compound Post-positions, as in the instances given above in the Note.

(*g*). Another group is formed with the Affix *lash*, implying "direction" or "inclination towards."

yoqari-lash = upwards.
tuban-lash = downwards.
ura-lash = sloping upwards.
ara-lash = mixedly, *i. e.*, middle-wards.

POST-POSITIONS.

These may be divided into two classes, SIMPLE and COMPOUND.

The SIMPLE POST-POSITIONS are mere affixes attached to the words governed by them, and forming what may be called (for the sake of comparison with the inflectional languages) various cases, Dative, Locative, &c.

The Simple Post-positions are : *da* "at" or "in," *din* "from," *gha*, *qa*, *ga* or *ka* "to," *ning* "of," *ni* (sign of accusative absent in English), *birla* or *bilan* "with," *siz* "without," *uchun* "for," "because of," &c., &c.

The COMPOUND POST-POSITIONS are really Substantives, which are themselves affected by the simple Post-positions, e. g., ICH-*i-da* "inside," [lit.] "in its interior;" ÜZA-*si-gha* "a'top," (lit.) "to its top." These are sometimes applied directly to a substantive. But they also frequently require other Post-positions to connect them with the words they govern, e. g.,—*din* KIN (lit.) "AFTER from ... ;"—*ning* ÜZA-*si-da* "A'TOP of—."

When they are used with the *genitive* of the noun governed, the sense is made definite.

EX. : *Tágh-ning* ÜZA-*si-da* = on the top of *the* mountain.
Tágh-ning TUBAN-*i-da* = at the foot of *the* mountain.

When *din* is used instead of *ning*, or when the two Substantives are merely placed in apposition without any Post-position between, the sense becomes indefinite (especially in the latter case).

EX. : *Tágh*-ÜZA-*si-da* = on the mountain-tops.
Tágh-din-TUBAN-*da* = below the mountains.

The following is a list of the more usual forms ; it being remembered that all can employ *ning* in the definite sense before them, while such as here have *din* prefixed, use that post-position for the indefinite (the others being merely placed in apposition when the sense is indefinite) :—

	ustun-da or *gha*, &c.		= upon.
	àltin-da	„	= under.
	àstin-da	„	= *ditto*.
	ich-i-da	„	= inside.
	arà-si-da	„	= amidst.
	üzà-si-da	„	= a'top of.
	tupà-si-da	„	= upon.
	tub-i-da	„	= in the bottom of.
	yàn-i-da	„	= at the side of.
(only with *ning*)	*qàsh-i-da*	„	= in the presence of.
ditto	*àld-i-da*	„	= in front of.
ditto	*bu-yüz-i-da*	„	= on this side of.
ditto	*u-yüz-i-da*	„	= on the further side of.
ditto	*kîn-i-da*	„	= in the rear of.
ditto	*arqà-si-da*	„	= at the back of.
ditto	*tàsh-i-da*	„	= on the outside.
Defte. (*ning*) ; Indfte.	(*din*) *ichkari*		= inside.
ditto	(*din*) *arqà-da*		= behind.
ditto	(*din*) *kîn*		= after.
ditto	(*din*) *tuban*		= below, in a lower position than.
ditto	(*din*) *tag-i-da*		= beneath, under, (with something superposed).
ditto	(*din*) *ustun*		= above, higher than.
ditto	(*din*) *astin*		= below.

All these declinable Substantives admit also of the Possessive Affixes, e. g. *maning qàsh-im-da* = "in my presence'; *saning yàn-ing-din* = "from thy side."

The Compound *ghacha* (*gha* "to," *cha* "the extent of ;" see Adverbs) is used as a Post-position meaning "till" or "as far as."

Ex. : *Tiz-ghacha* = as far as the knee; *Kâshqar-ghacha* = as far as Kashghar; *bâsh-tokhi-ghacha* = till first cock, (*i. e.*, till cock-crow).

CONJUNCTIONS.

There are not many Conjunctions in Turki. It borrows them frequently from Persian and Arabic.

The home-born ones are *kim* "that," *takhi* "still," "notwithstanding," *imdi* "then," &c., and the compound *an-din-kîn* "afterwards," &c.

NUMERALS.

The CARDINAL numbers are :

bir	= one.	*yigarma*	= twenty.
iki	= two.	*ötöz*	= thirty.
öch	= three.	*qirq*	= forty.
tört	= four.	*illiq*	= fifty.
besh	= five.	*altmish*	
alti	= six.	or *atmish*	= sixty.
yette	= seven.	*yetmish*	= seventy.
sakiz	= eight.	*sakzan*	= eighty.
toqoz	= nine.	*toqzan*	= ninety.
un	= ten.	*yüz*	= a hundred.
		ming	= a thousand.

tuman = ten thousand.

The intermediate numbers are formed by simple apposition, the multiples of ten coming first, as: *un-bir* = "eleven," *ötöz-besh* = "thirty-five"; *tört-yüz sakzan-öch* = "four hundred and eighty-three"; *bir ming iki yüz toqzan* = "one thousand two hundred and ninety." It will be seen that to express multiples of a number the smaller factor comes first, as above : *tört-yüz* = "four hundred".

There is a class of *Substantives* derived from the cardinal numbers, which had better be noticed in this place.

bir-ao or *bir-aïlan* = one by itself, "a one."
ik'-ao or *ik'-aïlan* = a two, a pair, both.
&c., &c.

[*N. B.*—It is probably by a contraction of the former that we get the Post-position *bir-lan, birla* or *bilan* = together with, "in one." See Kudatku Bilik, Introd.—*aning imsâli bir-ailin* "with their proverbs."]

Next we have the Numeral *Adjectives* or ORDINAL Numbers. These are :

bir-inchi	= first.	*yigarma-'nchi*	= twentieth.
iki-'nchi	= second.	*ötöz-unchi*	= thirtieth.
öch-önchi	= third.	*qirq-inchi*	= fortieth.
tört-önchi	= fourth.	*illiq-inchi*	= fiftieth.
besh-inchi	= fifth.	*atmish-inchi*	= sixtieth.
alti-'nchi	= sixth.	*yetmish-inchi*	= seventieth.
yetti-'nchi	= seventh.	*sakzan-inchi*	= eightieth.
sakiz-inchi	= eighth.	*toqzan-inchi*	= ninetieth.
toqoz-unchi	= ninth.	*yüz-ünchi*	= hundredth.
un-unchi	= tenth.	*ming-inchi*	= thousandth.

[*N. B.*—The termination is often written and pronounced *ji*. The ordinal affix is only applied to the last term of a compound number as : *bir yüz qirq-sakiz-inchi* = one hundred and forty-eighth.]

There are also some Numeral *Adverbs* formed by the additional of *'n*. As *bir-in iki-'n* = by ones and by twos.

N. B.—Perhaps a contraction of *bir-din iki-din*, which form also exists with the same meaning.

Bir-ar, (no *ik-ar*), *öch-ar*, *tört-ar* &c.,="singly," "by threes," "by fours," &c.

"Once," "twice," &c., are formed with *qàtim* "time" as, *iki-qàtim* "twice," *besh-qàtim* "five times," &c.

THE TURKI YEAR-CYCLE

Consists of twelve solar years, each named after some animal in a fixed order, as follows :—

1. *Sachkan*	"The Mouse."	7. *At*	"The Horse."
2. *Üi*	"The Ox."	8. *Qoï*	"The Sheep."
3. *Bárs*	"The Leopard."	9. *Maïmun*	"The Ape."
4. *Taushqan*	"The Hare."	10. *Tokhi*	"The Cock."
5. *Balik*	"The Fish or Dragon."	11. *It*	"The Dog."
6. *Ilan*	"The Serpent."	12. *Tunghuz*	"The Hog."

The present year (1874-75) is the year of the "Dog." The year begins and ends in the spring, and is divided into twelve 'mansions,' in each of which the Sun spends a month (the twelve Signs of the Zodiac). These are known only by their Arabic names at the present day.

The above chronological arrangement of solar years is purely Turkish (or perhaps Tartar in the extended sense). The Muhammadan lunar years and months are in more common use now ; the solar ones being only employed in calculations of age and in matters where it may be a question of the season.

Each entire cycle is called a "*muchal*."

CHAPTER VIII.

DERIVATION OF WORDS.

Formation or Derivation of Substantives.

(*a*). A noun of the Agent is formed by adding the affix *chi* to the Future Participle or to the Infinitive form of a Verb :

Ex. : QEL-*ghu-chi* = a doer.
BIR-*mak-chi* = a giver.

(*b*). A Noun of PROFESSION is formed by affixing *chi* to the name of the object used, or of the matter dealt with :

Ex. : *miltek-chi* = a musketeer.
zakàt-chi = a Custom's official.

(*c*). An ABSTRACT Noun is formed by the addition of *lik* or *luk* (with Phonetic variation both of Vowel and Consonant) to an Adjective or Adverb, or even to another Substantive :

Ex. : *Sarigh-liq* = yellow-ness.
Tola-lik = much-ness.
Ustàd-lik = art (from *ustàd* "artificer," P.).
Gum-ràh-lik = perdition (from *gum-ràh*, "lost road," P.).

Also to an Infinitive, or the Verbal Adverb in "*ghuncha.*"
ültür-mak-lik = slaughter (from *ültür-mak* "to kill)."
ishit-kuncha-lik = worth-hearing-ness.

(*d*). A Noun of ORIGIN is formed by adding *lik* (or *luk*) to the name of a country or place :

Ex. : *Khoqand-liq*=a man of Khokand, a Khokandi.

(*e*). A Noun of CONNECTION, by adding *chan* to any word to denote continuous or frequent connection :

Ex. : *aghrik-chan*=one who is constantly ill, an invalid.
salla-chan=one who always wears a turban *(salla)*.

(*f*). A Noun of FELLOW-SHIP is made by affixing *dàsh* or *làsh* (answering to our "——— fellow")·

Ex. : *àtà-dàsh* = a brother by the same father *(àtà)*.
qursàq-dàsh = a twin (lit. "womb-fellow").
àsh-dàsh or *tabàq-dàsh*=a meal-fellow, or one who is a companion at a meal.
maktab-dash=school-fellow, *(maktab*, "school," A.)

(*g*). A VERBAL Substantive is formed by affixing *k*, *q*, *g* or *gh* to the Root, supplying the proper vowel when necessary, before it. The meaning is either the action of the Verb, or the result of that action :

Ex. : TÜZ-*ük*=an institution (from *tüz-mak*).
TITRA-'*k*=a trembling (from *titra-mak* "to tremble").

[*N. B.*—That this Substantive is derived from the Verb, and not *vice versâ*, is shown by the fact that the verbal form derived from *tüzük* would be *tüzük-la-mak*, and not *tüz-mak*, &c. (see "Formation of Verbs").]

DERIVATION OF ADJECTIVES.

(*a*). The Adjective of LIKENESS is formed by affixing *dik* (which is subject to Phonetic variations of the guttural) to a Substantive :

Ex. : *qoï-diq* = "sheep-like" (from *qoï* "a sheep")

(*b*). The Adjective of RELATION is formed by the addition of the particle *gi* or *ki* to Substantive, Adjective, Adverb or Participle (see pp. 26 and 77) :

Ex. : *kîn-gi*="following," "last" (from *kîn* = rear) ;
yetkan-gi="arriving," or "which has arrived."

(*c*). The Adjective of QUALITY is formed by affixing *lik* (or *luk*) (subject to Phonetic variation of guttural) to a Substantive or Participle :

Ex. : *Dada-lik haqq*="a father's right" (fatherly right).
Kâfiristàn-lik="infidel" (said of a whole country); from *Kâfiristàn*="a land of infidels".

(*d*). A VERBAL Adjective is formed by adding *k* or *q* to a Verb Root (supplying a vowel before it when necessary).

Ex. : *aghri-q*=ill, from *aghri-maq*=to be ill.
to'q=satisfied, from *toi-maq*=to be content.
tüz-ük=right, in order, (see p. 53 (*f*) and note).

(*e*). An Adjective of HABIT is formed by adding one of the affixes *kak, qàq* or *chak* to the root of a Verb :

Ex. : *öch-qàq*="flying about much ;" from *öch-màq*="to fly."
qurq-qàq="fearing much ;" from *qurq-màq*=to fear.
irin-chak="lazy ;" from *irin-mak*="to procrastinate."

(*f*). An Adjective or Adverb of FASHION or MODE by adding *cha :*

Ex. : *mazlùm-cha chappan*=a woman's robe. *Turk-cha min-mak*=to ride as a Turk.

COMPOUND AND DERIVATIVE VERBS.

(*a*). The commonest compound is the Perfect Participle of one Verb prefixed to another Verb which completes the meaning, and which is conjugated as may be required.

Ex. : *sàt-ip àlmàq*=to buy, or take by purchase, (*sàt-ip*=sold, *àlmàq* =to take).
àlip-bàrmàq = to take away (*àlip* = having taken ; *bármàq*= to go), contracted in Yárkand to *apàrmàq*.
yetip-qàlmàq=to exceed, (*yetip*=having reached a limit) ; *qàlmàq*=to remain (over).
küyüp-birmak=to burn, or "give over to burning" (*küyüp*=having burnt, *birmak*=to give).*

It will be remembered that the auxiliary *bolmàq* used in this way with the Perfect Participle of a Transitive Verb makes a Passive, *e. g.*, *qelip-bolmàq*=to *be* done.

(*b*). Another formation consists of the Present Participle of one

* *Birmak* "to give", *qoï-màq* "to put", and some others, are often reduntantly used in the second place, like the Hind. *déna* &c.

Verb before another Verb of different signification, answering to the English combination of a similar kind.

Ex. : *qela-bàshlamàq*=to begin doing, or "to begin to do."

A Verb is formed from a Substantive by affixing *la* to form the Verb-root. Verbs thus formed are numerous :

Ex. : *ish-la-màq*=to work (from *ish* "work").

básh-la-màq=to lead *or* to begin, "to head" (from *bàsh* "head").

A Verb of *colour* is formed by affixing the syllable *'r* to the adjective of colour, &c.

Ex. : *àq-ar-màq* = to become white.

Öz-ga-'r-màq = to change colour (from *öz-ga* = other).

CHAPTER X.

SYNTAX.

The following are points to be noted :—

1. The nominative or subject generally comes first in a sentence, and the verb always last.

Ex. : "HAZRAT SULTAN *shikàr-ga chiqtilar*"="The Sultan went out to hunt."

When it is desired to put emphasis upon the subject, it comes immediately before the verb.

Ex. : "*Hazrat Sultàn-ga kalima tayiba-ni* KHWAJA KHAZAR *örgattilar.*"

viz. "It was Khwája Khazar who taught the 'kalima tayiba' to His Highness the Sultan."

Literally : "To His Highness the Sultan the kalima-tayiba (accusative) Khwája Khazar taught."

2. The usual order of a simple sentence is :

(*a*). That the accusative or object shall immediately precede the verb and its adverbs or adverbial expressions, (other cases coming first) :

Ex. : "*Kh'àja Abu-l-Nassar Sàmàni Hazrat Sultàn-ga* IMAN-NI *shul-yer-da örgattilar.*"

"Kh'ája Abu-l-Nassar Sámáni to His Highness the Sultan the faith (acc.) on-the-spot taught."

(*b*). Sometimes the seeming accusative forms really part of a compound verb, in which case also it immediately precedes it, but without the mark of the accusative.

Ex. : *Bu qirq kishi Hazrat-din* RUKHSAT-*àldilar.* "These forty persons from His Highness took leave."

The sign of the accusative is also omitted if the sense is indefinite:

Ex.: *nàn yemak* = to eat bread.

(*c*). Sometimes the accusative is put first for emphasis (viz., out of its proper place).

Ex.: "UL DUSHMAN-NI *ara-din yoq-qelmadim*"="That enemy from (our) midst I have not destroyed."

UL BUTKHANA-NING TAM-I-NI *awwal siz qupàrip-biring dedur*,
that idol-temple-of the wall (acc.) first you having raised give, he says

viz. "He says, you first raise the wall of that idol-temple."

3. All subordinate clauses, and all sentences which in English would be joined by conjunctions, in Turki have their respective verbs put in the form of some Verbal Adjective (generally that in *'p*), the sense being thus kept flowing on until the whole of the long chain of sentences is concluded by a personal Verb:

E. g. *Kàshqar khalq-i-ni kàfir-lar öz dîn-i-gha kirguz-up, ît eshak tunguz gosht-i-ni ye'p, haràm harîsh-ni mubàh bil-ip, mutlaq kàfir bol-up, qàlip ikan.*

"The unbelievers *having caused* the people of Kàshghar to enter into their own religion, they (the Kàshgharis) *having eaten* the flesh of dogs, pigs and asses, *having considered* unclean snakes to be lawful (food), *having become* unrestrained infidels, *have remained* (so) [*or*, have become and remain unrestrained infidels]."

It will be noticed here that the author has changed his subject or nominative after the first clause. This is merely due to careless writing, as we sometimes see in English [e. g. "Having finished my dinner the dance began."] The last verb *qàl-ip ikan* can only by courtesy be called a *personal* Verb. Often a speaker begins a string of sentences in the above form but finding that he has completed the expression of his meaning, he leaves his speech grammatically incomplete by omitting to add a final personal verb.

4. The Genitive precedes the substantive which governs it:

Ex.: "SULTAN-NING *dada-si*" = "The Sultán's father."

5. The adjective does the same usually, except in Persian or Arabic combinations.

If the adjective for any reason comes last, the Post-positions, &c., are affixed to it, as being the end of the compound substantive (formed of it and its noun):

Ex.: *kalima-tayiba-ni.*

6. When an adjective is in the Comparative, the object of comparison precedes it.

Ex.: "*Tàsh-din yamán-ráq*" = "Than a stone worse."

7. If the sentence predicates a quality of the subject the adjective or words expressing the quality immediately precede the verb:

Ex. : "*Sultàn-ning dada-si kàfir-lik-da tàsh-din ham yamàn ràq irdi.*"
Lit. "the Sultán's father in infidelity than a stone even worse was."

8. Relative clauses in *who* or *which*, are not so expressed in Turki. They are attached to the substantive to which they refer (preceding it), and form a compound adjective or subordinate sentence with its verb in the form of a verbal adjective, generally in *gan* (if Present or Past) or in *durghan* if Future.

(*a*). Ex. : AT-NI SAT-KAN *kishi* = The person *who* sells the horse.
Horse (acc.) selling person

ERTI KETA-DURGHAN *hajji* = The pilgrim *who* is going to start
To-morrow about-to-go pilgrim
to-morrow.

If the (English) relative pronoun is in the accusative, dative, &c., still the Turki form is similar to the above (the sign of the accusative &c., being omitted), and the verbal adjective may have its subject or nominative expressed before it (or understood).

Ex. : (In the Accusative) BIZ QEL-GHAN *ish-lar* = The deeds *which* we do.

SAN KÖRGAN *kishi* = the person *whom* thou sawest (*or* seest).

(In the Dative) BIZ BASH UR-GHAN *nima* = that *to which* we strike the
Lit. we head- striking thing
head (bow).

(In the Genitive) MAN AT-I-NI URGHAN- *adam keldi* = The
I horse his (acc.) having struck man came
man *whose* horse I struck came.

AT-I ÜLGHAN *kishi yighlaï-dur* = The person *whose* horse died, weeps.
horse his having died person weeps

TÜSH-ÜM-DA KÖRGAN *shèr*. Lit. "in-my-dream-seen lion."
Viz., "The lion which I saw in my dream."

"NICHAND YIL-NING BU YÜZI-GHA RIÂZAT WA MASHAKKAT BILAN TAPKAN *farzand-im.*" Lit. "So-many-years-on-this-side-of-with-self-denial-and-pain-obtained son-of-mine.
viz., "My son, whom," &c.

Or, conversely, the rule may be stated thus: The Substantive in Turki to which is attached (*i. e.* prefixed) a verbal adjective (indefinite) in *gàn*, may be either the *subject* of the action of that verbal adjective, or its *object* (direct or indirect) ; and the said verbal adjective may accordingly be rendered in English, as the context may indicate, either by "who *or* which (does *or* did) e. g. *satkan kishi* = the person *who* sells."

Or else by "whom *or* which (so-and-so does *or* did)"—e. g. *körgan kishi* = the person *whom* (so and so) saw, [which may also be translated "which was seen (by so and so)."]

Or else by "to whom *or* to which (so and so does *or* did)—," e. g. *bàsh urghan nima* = the thing *to which* (so and so) bows the head; &c., &c.

As in the first case the *object* may be expressed with its proper sign before the verbal adjective (*e. g.* AT-NI *satkan kishi* "the person who sells *the horse*") thus forming a subordinate clause in the sentence; so also, in the latter cases, the *subject* may be and is generally, prefixed to the verbal adjective for clearness' sake, except when otherwise indicated sufficiently plainly. Thus: BIZ-*qelghan ish* "the deed which *we* do" (or "the deed done by us"); SAN *körgan kishi* "the person whom *thou* sawest" [SAN-NI *körgan kishi* would be "the person who saw thee."]

But in *tüsh-üm-da körgan sher*" the possessive affix *üm* sufficiently indicates that it was I that saw the lion, so that it is unnecessary to add the subject and say "MAN...*körgan*..." On the other hand if the lion were the *seer* we should say: *man*-NI *körgan sher* "the lion which saw me."

(*b*). If the subordinate clause merely predicates the existence of its subject in a certain relation, so that it has no verb except "to be," the Turki language omits the verbal adjective or participle of this verb, and supplies its place with the particle '*gi*' or '*ki*' to connect the clause with its subject, which comes last in order.*

Ex.: "TURKISTÂN-TARAF-I-DA-GI *khalq*." Lit. "Turkistán direction-in-(being) people."

viz. "The people that are in the direction of Turkistán."

(*c*). To express a simile, the word or the whole subordinate sentence is connected with its subject by the particle '*dik*' = like.

EX.: "DOZAKH-NING-DARWÂZA-SI-NI ACHQAN- DIQ *aghz*."
Lit. Hell of door its (acc.) having opened like mouth.
viz., "a mouth as if opening the door of Hell."

Likelihood is similarly expressed;

* This syllable *gi* or *ki* takes the place (in sentences where the subordinate verb is "to be") of the indefinite Participle or verbal adjective of that verb. For if the translation of: "the lion which appeared in my dream" is *tüsh-üm-da köröngan sher*, then the translation of "the lion which IS in the jungle" would naturally be "*jangal-da ikan sher*." But instead of that they say: "*jangal-da-gi sher*." Thus *gi* takes the place of *ikan*, and the idea is suggested that it may be a contraction of the same. For the Yarkandís often say *ikin* for *ikan*, and I have found one example of this being further contracted to '*ki*. [EX. *bu qaï-si païghambar-ning ruh-i 'ki* "what prophet's soul may this be?" where the full expression would be "*qaï-si païghambar-ning ruh-i ikan*."] The quasi-Pronoun *ki* (see Pronouns) points to the same derivation. Thus *maning-ki* is the idiomatic expression for "that which is mine;" but it may be taken as a contraction of *maning ikin*, which would mean the same. See also "Derivation of Adjectives (*b*)" *kin-gi*, *yetkan-gi*, &c. p. 73.

Take the following: *Turkistàn-da-gi khalq Mussulmàn boldi; Àt maning-ki, eshak saning-ki; Kìn-gi âdam yetmadi;* in each of these cases the word *ikin* or *ikan* might be

Ex. : *Biz-ga ham* ZAKÂT-NING ṢUÂBI-NI TÂP-QU-DIQ* *bir ish-ni*
Us to also customs of merit (acc.) likely-to-obtain one work (acc.)
buyur-sunlar. viz., " Command to us also some work that may be likely to command.
obtain (for us) the merit of customs (paying)."

9. A conditional sentence is usually expressed without any 'if' by putting the verb into the Potential:

Ex. : " *Shul Butkhàna-ning tàm-i-ni siz qupàr-sa'ngiz.*"
Lit. That Idol-temple of wall (acc.) you may raise.
viz., " If you raise," &c., or " should you raise,"

10. With the adverb '*ilgari*' meaning *before*, the verb (in the form of the Infinitive Verbal Subst.) is put in the negative:

Ex. : *Ul Sultàn bu 'àlam-gha kel*-MAS-*din nichand yil* ILGARI :
that Sultan this world to coming not than several years before
English—'some years before that Sultan had come into this world.'

(Cf. " avant qu'il *ne* fut venu au monde.")

So also with the verbal affix "*ghuncha*" "whilst", to produce the meaning 'until.'

Ex. : *mulaqàt bol*-MA-GHUNCHA = '*whilst* a visit had *not* been paid' or
visit being not whilst
'*till* a visit was paid.'

(Cf. " tant qu'une visite *n* 'avait pas été faite.")

11. There are two ways of quoting a statement made by another person (or an opinion ascribed to him), answering to the English forms: (*a*) That which professes to give the very words of the speaker in inverted commas; (*b*) " He said that" followed by the third person (of the supposed speaker).

substituted for *ki* or *gi* grammatically though not idiomatically: *Turkistàn-da* IKAN *khalq Mussulmàn boldi* " the people *that are* in Turkistan have (has) become Mussulmàn." " *At maning* IKAN, *eshak saning* IKAN " the horse (is) *what is mine*, the ass *what is thine*." *Kin* IKAN *âdam yetmadi* " the man *who is* (or *was*) behind has not arrived." (This may be shown to be grammatically a correct form, by substituting other verbs: e. g. *Turkistàn-da tur*GHAN *khalq*, " the people who stay in Turkistan"; *kin qàl*GHAN *âdam* " the man who remains behind"; *maning bol*GHAN *àt* " the horse which becomes mine.") So that the particle *ki* or *gi* in all the meanings described respectively under Pronouns, p. 26, under Adjectives of Relation, p. 73, and as taking the place of the English relative pronoun, here p. 77—in all these applications seems to be a corruption of the Participle *ikan* or *ikin* of the verb substantive.

It must not be confounded, as some grammarians have done, with the conjunction *kim* (Persian *kih*) used in that language and in Osmanli Turkish to supply the place of a relative Pronoun but which is really a mere "*connective*" having the Personal Pronouns understood (or expressed) after it. See Forbes' Persian Gram. § 68: e. g. *An* KIH *chun pistah dîdam*-ASH *hama maghz* " He whom I saw &c." Lit. " He, *that* I saw *him* &c."

* Here *tàp-qu-diq* is the Participle of Probability; so that this sentence is of the form described above under § 8 (*a*).

(*a*). The former is rendered in Turki by prefixing some expression, such as "*Dédi*" or "*aïtti kim*" = "he said", "he said that" (though this is sometimes omitted) and finishing with the participle "*De'p*" = "having said." These take the place of our inverted commas to mark the beginning and end of the quotation.

Ex.: AIDELAR *Al-hamdu-l-Illah* *talab-im* *muyessar boldi*,
They said "Thank God (the object of) my search has-been obtained," having said.

(*b*). The other form is rendered in Turki by putting the quotation in the words of the speaker, with this exception that the subject (or nominative) of the sentence quoted is in the accusative, as being the object of the governing verb 'he said' or 'he thought.'

Ex.: SANI *üldi* *dédi* = He said that thou wert dead.
Lit. thee he died he said.

Which may be rendered, "he reported *thee* dead," or "he said (of) thee, he is dead."

Here "*sani*" (thee) is governed (in the accusative) by the verb "*dédi*" (he said), while the statement itself is in the actual words of the speaker, of which the above pronoun in the accusative forms the subject (unless we may suppose a nominative *he* understood).

Biz-ni *àlur-m'ikin* *dep* *parwàh* *qelmaï* = without fearing lest
us will-they-take having said care making not
we should take (it).

[Here the *biz-ni* (acc.) seems to be governed by the "*dep*," and not by the "*parwàh qelmaï*" which would govern the ablative "*biz-din.*"]

12. The reflective pronoun *öz* is used (like *khud* in Persian, or *âp*, *apna* in Hindustani) instead of a demonstrative or possessive pronoun, to fix the meaning on the subject of the sentence.

Ex.: *Ya'qùb* öz-I-*ning* *át-i-ni* *ultur-di* = Ya'qub killed his (own) horse.

Ya'qùb ANING *àt-i-ni* *ultur-di* would mean: Ya'qub killed his (*viz.*, some one else's) horse.

Again: *Man sani* öz-ÖNG-*ning* *üi-'ng-da* *kör-döm* = I saw thee in thy (own) house [here the termination *öng* leaves no doubt of the person].

But, *'Ali* *Ya'qub-ni* öz-i-*ning* *üi-da* *kördi*, is a doubtful phrase; for though by rights the *öz* should refer to the subject of the sentence (*'Ali*), yet as the accusative "*Ya'qub-ni*" comes so close before, it would probably be understood to mean: "'Ali saw Ya'qub in his (Ya'qub's) own house." To save the doubt it would be better to put it as follows:

Ya'qub-ni *'Ali* *öz-i-ning* *üi-da* *kördi* = Ali saw Ya'qub in his (Ali's own) house.

While to express the other meaning without leaving a doubt, the reflective pronoun would be dispensed with, and the demonstrative used, *viz.*

'Ali Ya'qub-ni ANING *üi-da kör-di* = Ali saw Ya'qub in his (Ya'qub's) house.

It is the same with the other cases (*öz* taking the proper possessive affix of the person) : Ex. *man* öz-öM-*ni urdum* " I struck myself."

Ya'qub öz-I-*din qurqti* " Ya'qub feared (from) himself."

13. There being no verb " to have," its sense is expressed by means of the impersonal verb *bâr* " there is."

(*a*) by putting the subject in the locative :

Ex. : *man-da ât bar* = there is to me (*i. e.*, " I have") a horse.

Pàdshàh-da üi bàr = there is to the king a house, *i. e.*, the king has a house."

(*b*) by putting the (English) subject in the genitive ; and the (English) object in the possessed form of the proper person :

Ex. : *Maning át-im bár* " my horse exists" or " I have a horse."

Pàdshàh-ning át-i bár " the king's horse is (or exists)," *i. e.*, " the king has a horse."

Of course with the addition of the demonstrative pronoun the verb *bàr* would resume its simple meaning of " is."

Ex. Bu *maning àt-im bàr* = " *this* is my horse."

14. The passive forms of intransitive verbs are not impossible in Turki. Sometimes they are in point of meaning the passive of the causative rather than of the primary intransitive verb, which can of course have no passive logically [See " Secondary verbs, II," note at end]. But often again they take a kind of impersonal sense answering to the French form in " *on*." Thus with *bàr-màq* " to go ;" *bàr-il-di* is its passive past tense, 3rd person singular. Literally it would be translated " it has been gone," which comes to mean " one has gone" " *on est allé*."

15. The Noun of the agent in *chi* governs the same case as the primary verb, as also do all other verbal forms.

Ex. : KUFFÂR-NI *yoq-qelghu-chi.* " A destroyer (of) infidels (acc.).

16. To represent the expressions which employ the infinitive in European tongues, the Turki employs its own infinitive or other verbal noun as a noun in the accusative or other case.

Ex. : QEL-MÂQ-NI *kh'ahlaï-man* = I wish to do.
the doing (acc.) wish I

Yelghàn AITMAK *gunàh dur* = to tell lies is a sin.

Or the form in *gali* may be used, answering to English " in order to."

Ex. : *ültür-gali buyur-di* = he commanded to kill, *or*, he gave orders *for* the killing.

àl-ghali kel-dim = I came (in order) to take.

17. In interrogative phrases only one syllable or word of interrogation is necessary. Thus, if the words *nima* (what ?), *qàï-si* (which ?), or generally, any interrogative adverb, appears in the body of the sentence, the final interrogative *mu* or *ma*, or the dubitative *m'ikin*, is not required. Otherwise it is;

Thus : NIMA *bâr* "what is there ?" ; but, *shubu bàr* MU "is it this ?"

Again : *Bu* QÂI-SI *païghambar-ning ruh-i ikin*, "What prophet's soul may this be ?"

but : *Bu fulán païghambar-ning ruh-i* M'*ikin* "May this be such-and-such a prophet's soul ?"

END OF THE GRAMMAR.

APPENDIX.

TRANSLATIONS AND SELECTIONS.

YÁRKANDI TÚRKI VERSION OF THE LORD'S PRAYER.

Eh ! bizlar-ning kök-da-gi dàda-'miz,
Oh us of Heaven-in Father-our;
Saning at-ing ulugh bolsun;
Of thee name thy great be;
Saning pádsháhliq-ing kelsun;
Of thee kingdom thy come;
Saning rizâliq-ing asmân-da bolghan-dik, yer-da ham bolsun;
Of thee pleasure thy Heaven-in being like earth-in also may it be;
Biz-ning ázuq-umiz-ni har-kön yet-kuz;
Us-of food our (acc.) each day cause-to-reach;
Biz yamân-liq qelghan-lar-gha baghishla-ghan-cha gunàh-
We bad-ness doers to forgiving-in-the-measure-of sin
imiz-ni baghishla;
our (acc.) forgive;
Gunàh-boladurghan waqt-ni kursàt-ma,
Sin about to be opportunity (acc.) present-not
Magar biz-ni yamânliq-din qut-qâz;
But us (acc.) bad-ness from protect;
Aning-uchun-kim pádsháhliq u kuchluk-lik u roshan-lik san-ga
Of this because that kingdom and power and glory to thee
mango dur. Amin.
evermore is Amen.

STORIES

From Forbes' Persian Grammar translated into Turki.

1. *Bir ádam Aflatun-din sur-di kim : Tola yil-lar kîma-da iding,*
One man Plato-from asked that Many years ship-in thou wert
wu daryá-safar-i-ní qel-ding, daryá-da nima 'ajáib-lar kör-döng.
and sea-voyage (acc.) thou madest sea-in what wonders sawest-thou.
Jawàb aïdi 'ajab shubu ir-di kim daryà-din salámat yaqà-si-*
Answer he spoke wonder this very (thing) was that sea-from safely shore its
gha yet-tim.
to I arrived.

2. *Bir gadá bir bái-ning darwáza-si-ga bár-di wu bir-nima†*
One beggar one rich-man-of door his to went and something
tila-di. Ui-ning ich-i-din awáz kel-di kim : Aghacha üi-da yoq.
asked (for). House of interior-its-from voice came that: Woman house-in not.
Gadá de-di nán‡ parcha-si-ni tila'p-idim, aghacha-ni tila-ma'p-
Beggar said bread piece of it (acc.) asked-for I had woman (acc.) I had not asked
idim kim shun-dàgh jawáb tàp-tim.
(for) that such-like answer I received.

3. *Bir tabîb har-waqt qabristàn-gha bár-ur bol-sa chádir-i-ni*
One doctor every time grave-yard to going might be sheet his (acc.)
básh-i-gha yaf-in-ip (yap-in-ip) bàrur-idi. Adam-lar sur-di-lar kim : Mu-ning
head his to having-wrapped-himself used-to-go. Men asked that: This of
sabab-i nima. Tabîb aidi : Bu qabristàn-da-ghi ülük-lar-din uwat-
reason its what (is)? Doctor said: This grave-yard in being corpses from I-am-
ur-man, aning uchun-kim hama-si maning dawá-im-ni ye'p
abashed, that-of because that all of them of me medicine my (acc.) having eaten
ül-üp-dur.
have died.

4. *Bir kön pádshah ughul-i bilan âu-gha bàr-di hawà issigh bol-*
One day a king son his with hunt to went air hot be-
di ; pádshah bilan shah-záda igin-lar-i-ni bir maskharah-ning dàlu-
came; king with prince cloaks their (acc.) one jester of shoulder-
si-gha qoï-di : Pádshah kül-di wu de-di : Ai maskharah san-da bir
his-to placed; King smiled and said: Oh jester thee on one
eshak-ning yük-i bàr-dur. Maskharah aidi : Balki iki eshak-ning
donkey of load-his (there) is. Jester said: or rather two donkey of
yük-i bàr dur.
load-their (there) is.

5. *Bir duk-adam-gha de-di-lar, kim : Tilâ-'r-mu-san kim saning*
One crooked man to they said, that: desirest? thou that of thee
ucha-'ng tughri bol-sun, ya hamah adam-lar-ning ucha-si san-dik
back thy straight should-become, of all men of back their thee like

* *Aidi* for *ait-di* from *ait-mak*.
† Lit. "one what."
‡ For *nán-níng parcha-si-ni*.

duk bol-sun—mu. Ul duk de-di, hamah kishi-lar-ning ucha-
crooked should become ? That crooked (man) said: all people of back
si man-dik igri bol-sun, ul köz-bilan mani köra-dur-lar man
their me like crooked should become, that eye with me (acc.) they-are-seeing I
ham ular-ni kör-aï.
also them (acc.) may-see.

6. *Bir kön Pádshah bir sha'r-din aghri-di; jallad-ni biyur-*
One day King one poet from was angry; executioner (acc.) he-
di; maning aldi-'m-da ül-tür. Jallâd qilich alip- kel-ga-
ordered of me presence my in kill. Executioner sword having-taken in-order-to
li bâr-di. Ul sha'r házir ádam-lar-gha de-di; Qilich kel-guncha*
come went. That poet present men to said: Sword till-coming
mani musht-la-'nglar wu ur-unglar kim Pádshah-ning kungl-i khush
me (acc.) belabour and beat that King of heart his pleased
bol-sun. Bu söz-din Pádshah khush bol-up kül-di wu sha'r-ning
may-be. This speech from king pleased having-become he-smiled and poet of
gunàh-i-ni út-ti.
offence his (acc.) passed over.

7. *Bir ádam ulugh martaba tàp-ti. Bir dost-i ani kör-gàli*
One man great dignity received. One friend his him in-order-to-see
kel-di. Ul ádam de-di: San kim san wu nima ish-ka kel-
came. That man said: Thou who (art) thou and what business to camest-
ding. Ul dost-i sharminda bol-di wu de-di: Mani tanu-ma'-
thou? That friend his abashed became and said: Me (acc.) recognisest not
m'-san.† Man saning kadîm-gi dost-ung man; san-ga 'iza tut-
? thou. I of thee old (adj.) friend thy I (am); thee to condolence in-or-
qali kel-dim ishit-dim kim qàrghu bol-up-san.
der-to-offer (hold) I came I heard that blind thou-hast-become.

TRANSLATION OF A PASS-PORT ISSUED IN KASHGHAR.

To

All Road and Station officials at this time,

This notice (is given), that at this season of auspicious arrangement, Shaw Sàhib's man Rahmat-Ullah, with a horse, is going to Yárkand on service. It is necessary that you, without offering molestation or impediment‡ at the road-stations (either) in (his) going or coming, pass him on and

* *Alïp-kel-mak* (lit. having taken to come), *i. e.*, to bring; *alip-kel-gali* = in order to bring.

† Contracted from *tanu-maï-mu-san. Tanu-mak* is "to recognise;" *tanu-i-san* "thou recognisest" (simple Pres.); *tanu-maï-san* is the negative "thou recognisest not;" *tanu-maï-mu-san* is the interrogative "dost thou not recognise." See "Verbs Interrogative."

‡ Lit. "not having made molestation and impediment."

forward him. With this intent,* on the eleventh day of the Holy month Rámzán 1291, the exalted sign-manual has been impressed.

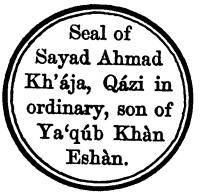
(on the reverse)

(Seal of the Amir).

TRANSLATION OF AGREEMENT WRITTEN AT KASHGHAR.

"The date was one thousand two hundred and ninety, the nineteenth of Muharram: Maláq, the son of Qábil Baï, made a legal agreement (as follows): that on account of contentions (with) my wife Aqlîm Bibi, I, who now agree, having been unreasonable, henceforward† have undertaken not to strike or beat‡ (her) without reason; to give (her) the necessary cost of living at the (proper) time, and have undertaken not to take any strange man into the house where my said wife is§ and whenever it shall be known and proved that I have taken‖ a strange man into my house into the presence of my wife, or have beaten‖ her without just cause, my said wife shall be free¶, if she chooses, to give to me the writer of this agreement, one** bill of divorcement separating herself."

Agreed to by both parties in Court. (Arabic).



* Lit. "having said" or "signified (thus)." The usual participle, *de'p*, which closes a quotation.

† *Mun-din bu-yàn;* Lit. "on this side of this (time)."

‡ *Soqmas boldim;* Lit. I have become not-about-to-strike:" *Soqmas* is the negative of *Soq-ur* (Continuative Participle).

§ *Ahl-im bàr üi-ga.* The root of the defective verb *bàr* is here used as a Verbal Adjective.

‖ *Kirgan-im, soq-qan-im,* Verbal Substantives in the possessed form; lit. "my entering," "my striking." *Alip-kirmak* is a compound verb = "having taken, to enter" = "to take into."

¶ Lit. "having obtained the option, if she pleases, let her &c."

** *One* out of the three which Musulman law allows before the divorce is irrevocable under ordinary circumstances.

OPINION OF ONE OF HIS HIGHNESS THE AMIR OF KASHGHAR'S COUNSEL LEARNED IN THE LAW.

TRANSLATION.

Case put:

(Whereas) by his statement (it appears) that, as was pre-ordained, a sum of thirty-three tangas was lost from the house of Sufúrgi Baï from his bed, and afterwards Sufúrgi Baï said to (his) wife Aï Khán: "If you have put away this money, thirty-three tangas, produce it, (and) I will add twenty-four tangas, and will make a cloak after your heart's desire and give (it to you) [*or*, will cause to be made (for you) &c.]; (and) if (when) you have produced the money, I should not add the (other) money and give you the cloak, and should not stand to my promise, (then) be you thrice divorced." Thus he made* conditions.

[*Opinion:*]

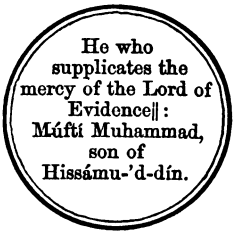
Under these circumstances, according to the terms of the Holy Law, the said Aï Bibi may not have produced the money, and Sufúrgi Baï may not have given the twenty-four tangas to the said Aï Bíbí; (but) the said Aï Bibi does *not*, by a breach† of Sufúrgi Baï's promise, become divorced three times as against‡ Sufúrgi Baï. *And God knows best.* (Arabic.)

"That which depends on a condition does not come into operation in the absence of that condition." (Qází Khán.)§

"That which depends on a condition is wanting previous to the existence of the same." (Niháya.)§

"And every thing which depends on a qualification does not come into operation without the existence of the same." (Doubtful.)§

[Seal.]



* All the verbs, excepting those supposed to be spoken by Sufùrgi Baï, down to this point, are in the Potential form as being dependent on the statement of the applicant.

† The negative expressed in the concluding verb applies to the preceding clause also. The phrase might be rendered "It is *not* the case that Sufùrgi Baï has broken his promise, and that (therefore) Aï Bíbî has become divorced."

‡ Lit. "to the injury of."

§ These Arabic quotations are from the books of expounders of the law brought in as authorities for the decision come to. The authorship of the last is entered as "doubtful."

‖ Or, "the manifest Lord."

EXTRACTS

From the Tazkiratu-'l Bughra.

(Literal translation.)

Extract I.

* * * * * *

One day a disciple* of the holy Abu-an-nasar Sámáni inquired: "Oh; Reverend man, so much goods and wealth† being (in your possession), why do you (*lit.* they) carry on commerce?" he said: Then the holy Kh'ájah Abu-an-nasar Sámáni said: "Oh disciple, you say well; but since I have come to my wits I have never at any time set aside the traditions of the Holy Prophet of God. Therefore I do not choose to neglect them (lit. the neglecting them). When I go out on a journey (lit. in my going out to a journey) by paying customs (lit. having given customs), I cause advantage to Musulmáns; should I abandon trade I should remain excluded from the merit of paying customs."

And again he spoke: "Oh disciples, have ye not heard this story? One day the Prophet of God had sat down in the Blessed Mosque. Several indigent companions (of the Prophet) came in (lit. having entered, came). They said: 'Oh Prophet of God, other companions (of thine) (who are) rich, pay customs. To us also command some work that may obtain (for us) the merit of customs (paying), (that) we also having done that work may obtain the merit of customs (paying).' Thus they petitioned (lit. having said they made petition).

"The Holy Prophet said: 'Oh poor companions, daily the service of morning prayer having been recited, if you say thirty-three times '*Subhán Ullah;*' thirty-three times '*Al-hamdu-'l Illah;*' thirty-three times '*Allahu akbar;*' ten times '*La Illaha ill' Allah, wahdahu, la-sharîka lahu, lahu'l-mulku wa lahu-'l-hamdu wa huwa 'ala kulli shaï-in qadîr,*'‡ ye will obtain the merit of giving customs. (Thus) saying he commanded."

"These indigent companions remained very happy. Some days after the rich companions having heard, they also recited (the words). These poor companions having again come into the presence of the Holy Prophet of God, said: 'Oh Prophet of God, the rich companions also having recited the prayers which we have to recite (lit. the us-to-be-recited prayers), are obtaining the merits of these also!' thus they represented.

* Here the word "disciple" is put in the plural out of respect, although a single one is indicated by the word *bir* "one." This is a very common usage. Abu-an-nasar seems to have lived in the 4th century after Muhammad.

† Lit. "to that extent goods and wealth having stood."

‡ There is no Divinity but Allah alone. He has no partner; Dominion is His, and praise is His, and His power extends over all. A.

"Then the Holy Prophet said: '*Zalika fazl-illahi yutihi man yashà*';* that is: 'God the Exalted gives the merit of (paying) customs to (whatever) servant of His he chooses (lit. to his chosen servant). I, how shall I do (anything)?' Thus he answered.

"Therefore it is known that in (paying) customs there is exceeding profit. To this end I have not abandoned commerce," he said.

EXTRACT II.

'It is that Abu-an-nasar Sámáni' said the Holy Prophet of God 'who shall acquire Sultán Satuq Bughra Khán for the Faith.'

At once the companions computed the date and wrote: 'After the Prophet of God shall have passed from the world three hundred and thirty-three years, in the land of Turkistàn, one by name the Holy Sultán Satuq Bughra Khán Ghází, a noble person, shall come into existence; at the age of twelve he shall be acquired to the Faith.' Thus they wrote.

And again on the spot the Prophet of God spoke: "*Awwalu man aslama min at-Turk.*"†

The meaning of this saying is this: as much as to say that: 'from the direction of Turkistán Sultán Satuq Bughra Khán Ghází will become a Musulmán.'‡

So that after a certain period the Holy Kh'ájah Abu-an-nasar Sámáni came into existence in this world; as he went on reading the revealed knowledge, he saw this saying: "*Awwalu man aslama min at-Turk.*" 'What sort of a person may this Sultán Satuq Bughra Khán be' he said (to himself). Without having seen him he began to love him.

He looks§ at the date; but little (time) remains to the coming into existence of the Holy Sultán. His love and friendship coming off victorious he started on a journey in search of the Sultán, in the direction of Turkistán.

* * * * *

EXTRACT III.

The Holy Sultán Satuq Bughra Khán Ghází entered the twelfth year of his age.‖ Until that (time) the Holy Sultán was in appearance an infidel.

* Lit. "That is the grace of God which falls upon whomsoever He chooses." A.

† Lit. "The first who professed Islám among the Turks." A.

‡ This is of course a very free rendering by the pious historian, for in the Prophet's traditional saying no name is reported.

§ Lit. "he might look," Pres. Pot. But this tense is used in an historic sense like the "historic present."

‖ He appears to have been the son of a King of Káshghar of the family of the mythic Afrasiab.

One day the Holy Sultán went out a-hunting. Going along hunting he arrived at a place called *Baqu* in Lower *Artüsh*. He looked; (and saw that) several men of pleasing appearance and of pure disposition had encamped on a grassy spot. The Holy Sultán, with his companions, started in the direction of these travellers.

Having looked, they were astonished saying: "In these cities there were not (ever) such people, such men. What people are these? Come! let us go and see." (Thus) saying they moved on.

But these travellers* were the Holy Kh'ájah Abu-an-nasar Sámáni (and his company). Abu-an-nasar† looks‡: several horsemen are coming. They came near. He looks (again): it must be the Holy Satuq Bughra Khán (whose mention he had) seen in the History (of the Prophet's sayings).

On seeing (him) Abu-an-nasar said: "Thanks be to God, (the object of) my petition has been obtained,"§ and he rejoiced exceedingly.

Immediately he said to his servants: "The Lord of the present and future worlds, (the object of) my desire comes. Or rather, the reason of my coming to this country was because of this noble person. Oh servants! leave the baggage open," (so) saying, with Abu-an-nasar leading, all the travellers stood up to prayer. Having finished their prayer, they came back to their places and sat down. Till that time the Sultán remained on the back of his horse.

The Sultán, astonished, said: "(These) are|| wonderful travellers; without caring for us, leaving their baggage open, they have become occupied in striking their heads on the ground."

He was (saying) these words, (when) Abú-an-nasar came seven steps of ground into the presence of the Sultán, and made a salutation. The Sultán, getting off his horse, went to meet the Kh'ájah Abú-an-nasar. The Kh'ájah invited¶ the Sultán and brought (him) with honour and respect to the place (where he was) sitting; bringing out his best goods by pairs to the Sultán, he placed these choice things in (his) presence.

Then the Sultán with heart and soul accepted (the attentions of) the

* *Kárwán* is used in Central Asia to mean one of the persons composing what we should call a "caravan," and not to mean the entire assemblage, as is indeed evident from the word in the text being in the plural.

† The long titles are omitted for brevity.

‡ The "historic present."

§ The word "de'p" (having said), which comes in here, may be taken as answering to our inverted commas.

|| *Duk* for *dur* (respectful form).

¶ *Taklíf qelmáq*, a common Oriental expression for "to invite". Cf. French "donnez vous la peine d'entrer."

Kh'ájah. As it was in the Sultán's mind, (that) the Holy Khizar had said some one should be produced who should teach him Musulmànism,* he doubted whether this might not be the very person. He asked: "What (is your) name"? Then the Kh'ájah answered "my name is Abú-an-nasar Sámáni."

The Sultán recognised that this must be the person spoken of by Khizar† (on whom be peace).‡ He rejoiced and said: "Oh father, whatever you may say I will agree to. But, while we sat by on horseback, you left your baggage open, without fearing lest we should take (it), and became busied in striking your heads on the ground. We know you not. Tell us the truth of these proceedings of yours." (Thus) he spoke.

Then the Kh'ájah said: "Oh, Prince, in this world there is not an abiding world. Every one will go from this world; money, goods, riches, will not satisfy men; but rather by reason of money and goods men become captive to Hell. And again, we all are about making a journey from this world to the next, we have made ready the provisions and accoutrements (fitted) to a person who is travelling from this world." (Thus) he answered .....

The Sultán having heard this speech from the Kh'ájah, a fear was produced in his heart.

He said: "Oh Kh'ájah, what dost thou say (when) about to become a Musulmán; I also will say it and become a Musulmán."

The Holy Kh'ájah said: "Repeat the *Kalimah tayibah* '*Lá Iláha ill' Alláh, Muhammadu Rasúl Ulláh*' (there is no Divinity but Alláh, Muhammad is the Messenger of Alláh), (and) the *Kalimah-i-Shahádat* '*Ashhadu an lá Iláha ill' Alláh, wu ashhadu anna Muhammadan 'abduhú wu Rasùluhú*' (I testify that there is no Divinity but Alláh, and I testify that Muhammad is his servant and his messenger)."

The Sultán said the '*Kalimah-i-Shahádat* (the declaration of testimony) and the '*Kalimah tayibah*' (the beautiful declaration).

Then he asked: "Who is the person (you) call Muhammad?" The Holy Kh'ájah said: "(He who is) called Muhammad (is) the friend of God. God the Exalted has created this world and the next for the sake of that Muhammad. He, on the Day of Judgment, shall release sinners from

* This barbarous compound exactly represents the equally barbarous compound in the text. The entire phrase is literally: "..some one having been produced, that some-one shall teach me Musulmànism."

† The oriental name of the Prophet Elias, whose apparition to Sultán Satuq is related in a previous chapter of the Tazkiratu-'l-Bughra.

‡ This clause is followed by the inevitable "de'p" referring to words not spoken but thought.

Hell, and take them to Paradise. The Faith of that Muhammad is right, and his laws (are) right; (they) are not like the laws of other Prophets. The laws of other Prophets are abrogated.* Whoever walks in the path trodden by Muhammad he shall attain his desire and wish." Thus he described the Messenger of God.

Then the Sultán said to the Kh'ájah: "Oh (thou) who showest the way to those who have lost it†, if there be any other thing to be taught (to teach) besides the declaration of testimony, teach (me); that I also having learnt (it) may busy myself about the service of God."

* * * * *

EXTRACT IV.

The Holy Sultán having called one by one the forty persons save one, (and they) having come, he said: "Oh friends, if you choose to maintain friendship with me, like me become Musulmán. The Faith of the Holy Muhammad, the Messenger of God, is the greatest of all Faiths‡, and the most distinguished. Into this Faith enter ye. (Thus) he exhorted (them).

* * * * *

EXTRACT V.

The Holy Sultán Satuq Bughra Khán's (step) father§ Hárun Bughra Khán was even worse than a stone in infidelity. His army was numberless. By his sagacity he became aware that Sultán Satuq had become a Musulmán, but, moreover, in order to convince himself the better, he told no one.‖

* * * * *

EXTRACT VI.

He formed the project of killing the Holy Sultán. The Sultán's mother having understood this matter, complained, and said: "Oh infidel! why dost thou slay my son, obtained after so many years of mortification and pain?" With such words she intervened.¶

* The text says منسوخ و باطيل 'abrogated and false,' but the Musulman transcriber refused to copy the word باطيل 'false,' saying this would be wrong theology, as the laws of Moses and Christ are only *superseded* by the laws of Muhammad, but are not *false* in themselves! However, the word باطل has the meaning '*abolished*' as well as '*false*.'

† Lit. "Oh shower (of) the road to the road-losers."

‡ A good example of the Superlative.

§ He seems to have married Satuq's mother after the death of her former husband, Satuq's father, and become King in his place.

‖ Lit. "With sagacity he ascertained the Sultán's becoming a Musulmán. But, moreover, query that it may be better known, (thus) saying (to himself)," &c.

¶ Lit. "Descended in the midst."

Hárun Bughra Khán's anger having arisen, he said: "Oh woman !* (your son) having deserted our faith, the friendship of Muhammad has prevailed (with him)."

She replied: "Oh infidels, try my son and observe; if he has entered the faith of Muhammad, then kill (him)." This proposal was accepted by Hárun Bughra Khán.

* * * * *

Extract VII.

Hárun Bughra Khán, having consulted with all the chiefs, said: "Let us build an idol-temple." They made ready the bricks, and sent some one to call the Sultán. He came.

Hárun Bughra Khán said: "Oh child, we are doubtful whether you have not left our faith, and entered the faith of Muhammad."†

The Sultán, after the manner of the infidels, took‡ an oath. Hárun placed no confidence (in it).

He said: "Oh child, I place no confidence in this oath of yours. We are building an idol-temple. If *you* raise the wall of this idol-temple, I shall believe (you)."

The Holy Sultán arose in haste,§ and reflected saying (to himself) "How shall I act?" He consented, but became sad and perplexed.....

Extract VIII.

He went into the presence of the Holy Kh'ájah, and said: "Oh venerable one! Hárun Bughra Khán suspects my having become a Musulmán. In order to try me, I believe he is about building‖ an idol-temple. He says: 'Do *you* first raise the wall of that temple.' If I agree, I shall depart from the Faith of Islám and fall into infidelity.¶ What counsel is there for me."

The Holy Kh'ájah said: "Oh child! in order to preserve themselves**

* *Mazlúm*, lit. "oppressed one," is used in Káshghar, &c., instead of the word "woman."

† Lit. "You (acc.) we doubt, saying: from our faith having gone out, he has entered into the faith of Muhammad,"

‡ Lit. "drank an oath,"

§ Lit. "running arose."

‖ *Ita-dur-mish* (the Hear-say Compound Present) "he is understood to be about building," or "I believe he is about building."

¶ Lit. "Having gone out from the Faith of Islám, I am about entering into infidelity."

** *Muhàfizat qelmàq* and *sàqlamàq* are identical in meaning; one expression being half Arabic and the other Turki.

many people have held it lawful to do forbidden acts. If in laying out the wall you lay it out with the (mental) purpose, saying (I intend this as) a mosque, certainly in the presence of God you will obtain merit, (and) you will be delivered from the evil designs of the infidels. Be not over-much afflicted."*

The Sultán Satuq having heard these words, rejoiced (and) returned home.

In the morning (when) the sun rose Hárun caused to make proclamation, saying: "Let all the troops and chiefs assemble at the place (where) the temple is to be built." All the infidels assembled at the place (where) the temple was to be built.

Hárun having sent and fetched the Holy Sultán, said: "Oh child! if you are of our faith, do the same works that we do. What we bow† the head to, do you also bow (your) head to. We, this day, are building a temple. Do you first, leading, place the bricks; our heart will at once‡ become at ease."

The Holy Sultán said: "Very well," and of his own accord tucking up the front§ (skirt of his robe) to his waist, and turning up the sleeve of his fore-arm, with all his friends, (forming) the (mental) intention of (building) a mosque, lifting up the bricks by twos, he went and took and deposited them at the place for building the idol-temple.

The third time he had gone to take‖ a brick, Hárun called out saying: "Oh, my child! my son! stop; more than this it is not in my power to cause your body to work.¶ Even now there was an object of mine in my causing you to do thus. Now my heart has become at ease. Now whatsoever you may please, (that) do."

Having said (this) the whole of his troops returned and settled down.

* * * * * * *

Extract IX.

The Sultán, having spent half the night, went with those forty persons less one into the presence of the Holy Kh'ájah.

"Oh Venerable one! ..... If you give me the advice, I will make an assault and have a hit at** the infidels. Perhaps God the Exalted will give us victory.".....

* *Fareshán* for *pareshán.*

† Lit. "The we-head-striking thing."

‡ Literally, "on that (spot)."

§ *Fesh* for *pesh.*

‖ Lit. "saying 'I will take.'"

¶ Lit. "there is no power of mine to the causing to work your body (acc.)"

** *Tig-mak* means "to hit" as a bullet hits the mark, or as a horse-load hits against a rock.

EXTRACT X.

The Holy Kh'ájah and the Sultán, with all their friends, arose and set out.

They arrived at the palace of Hárun Bughra Khán. The Holy Kh'ájah raising his hands made a prayer: "By Thy Divine grace and favour give the infidels a deep sleep, and to the Musulmáns give victory." Thus he prayed. At that moment, in fulfilment of the Holy Kh'ájah's prayer, (God) gave to the infidels such a (deep) sleep, that one might seize one (of them) by the waist and drag him out,* (and) none of the others would be aware of it .....

* * * * * *

EXTRACT XI.

The Sultán Satuq, dismounting from his horse and baring his sword, entered Hárun's palace.

He looks, Hárun Bughra Khán remains asleep. One of his servants sits attending to the lamp.

He raised his sword to cut off Hárun's head.† Again it came into his heart that the killing of an enemy in his sleep is the part of a coward.‡ 'It is best to awaken this infidel from his sleep, and exhort him to the Faith.§'

Again he paused and said: "However much an infidel he may be, I have eaten his salt. I will respect the claim of salt."

Thus saying, he touched his leg with the point of his sword, and said: "Hárun Bughra Khán!" Awaking suddenly he looks; (and behold) Sultán Satuq Bughra Khán, with his drawn sword presented at his head, stands there.

This infidel said: "Oh Sultán Satuq, having all this wealth, for what reason doest thou such a deed."

Then the Holy Sultán replied: "Oh infidel! The best of deeds is this, that thou do what I do. Arise, the time is short. Consider (this) opportunity (as) valuable. Say this holy profession of faith: 'there is no Divinity but Allah, Muhammad (is) the Messenger of Allah.' Repeat (it)" he said.

That luckless infidel consented not. However much the Sultán insisted, this hellish (one) consented not, guided by God to become a Musulmán.

* Lit. "Having seized by the waist of one (of them), (any one) would be likely to drag him out."

† Lit. "Saying 'I will cut off' &c."

‡ Lit. "Comes out from un-manliness."

§ Lit. "That is the good (course) that having awakened this infidel from his sleep, I should make him desirous of the Faith."

The Sultán several times brandished his sword to cut off his head.* Again he considered: "I have eaten his salt, he has a father's claim," and returned his sword. Finally having brought his hundred desires to the threshold of God, (who is) beyond (all) desire, he prayed saying: "Oh great God! Thou seest the state of all creatures, (and thou hast seen) how many times I raised my sword to cut off his head, but respected his father's claims and the claim of the salt. Although there may be (this) father's claim (on me), oh God, by thy avenging attributes, cause this infidel to be swallowed in the earth." Thus he prayed.

The Holy Sultán's prayers were accepted; the earth trembled, the earth was split, and swallowed up Hárun Bughra Khán to the knees.

The Holy Sultán said: "Oh infidel, seest thou what has happened.† Come! profess the Faith.‡ I will pray for thee.§ Free thyself from this evil." Thus he exhorted.

That wretch replied: "It is better for me to enter into the earth than to enter into thy religion."‖ So he consented not.

(The earth) swallowed him in up to the neck. Still he consented not. The Sultán's wrath arose. Again he prayed. The earth swallowed up Hárun Bughra Khán, and he was not.

At that auspicious moment a ray of light proceeded from the dawning of day. The Holy Sultán exclaimed: "Beat the drum of Islám in my name; go forth and say, that it is (now) the rule of Sultán Satuq Bughra Khán Ghází. Shout loudly the invitation to prayer." Thus he issued his commands.

Extract XII.

The Holy Sultán Satuq Bughra Khán, at the age of twelve and a half, became occupied in wars of religion. During the summer he made war on the infidels. In winter-time he performed the service and worship of God the Exalted.

The Sultán Satuq Bughra Khán Ghází until his ninety-sixth year, as far as the River Amu that is before Balkh¶ on this side towards sun-

* "Saying, I will cut off his head."

† Lit. "this state of affairs."

‡ Lit. "bring faith."

§ Lit. "to thee." But "*du'á*" must be understood as a prayer to God, or intercession.

‖ Lit. "my entering the earth is better, &c."

¶ Lit. "the in-front-of-Balkh river Amu."

rising* as far as the place called "Karák" on the north as far as the place called "Qarà-qurdum"† [*sic*] (the said) Sultán, having converted the infidels to Islám by his sword, established the laws and religion of the Holy Muhammad, the Messenger of God, and gave them currency.

..... They buried the Holy Sultán at a place called *Mashhad* in Lower *Artüsh*, in (the country of) *Kàshqar*.

..... At the time of the Holy Sultán's leaving this world, the date was *four hundred and twenty-nine*.‡.....

Extract XIII.

The King Sultán Satuq Bughra Khán Ghází had§ four sons and three daughters. The name of one (of the) daughters (was) ..... *'Ala-núr Khànem*. Now 'Ala-núr Khánem was a sainted lady|| of very pure appearance and chaste disposition, of right faith and firm belief¶; and her story is like that of the Blessed Mary [may peace be with her]. In this wise: that when she had arrived at maturity, one night she was worshipping God the Exalted; the Holy Gabriel [on whom be peace] came and distilled a drop of light into her sacred mouth.

Fainting she lost her consciousness. Again she returned to life.

Another tradition is, that one night she was going out to the door. At the door (behold) a lion is standing. At the sight of the lion the perspiration bedewed (her brow). Her consciousness forsook her; again she returned to life. After many days, after many months, on the tenth of the month Ashur, on a Friday at the time of assembly for prayer, a son came into existence, of ruddy countenance, with the eyes of a gazelle.

Great and small, all remained in wonder, saying: "What manner of an occurrence is this?" The king in anger commanded, saying: "Ascertain the truth of this matter."

The nobles, the learned, and great men, questioned 'Alanúr Khánem. She related the circumstances one by one. The assembled sagacious and wise men, and the learned and great, full of awe, exclaimed: "It is the Holy 'Alí."

* Probably for *kön qish* (which has no sense), should be read *kön chiqish* which has the sense given above. Otherwise it might read "as far as *Kun-qish Karàk*."

† The whole passage is confused in the original as is shown in the translation.

‡ Answering to A. D. 1037. The dates given agree with the age ascribed to Satuq Bughra Khán when he died, *viz.* 96 years. He is said to have been born in A. H. 333, and to have died in A. H. 429.

§ Lit. "of the king.... there were four sons," &c.

|| *Za'ifa* is used as a term of respect equivalent to "lady"; and *marhúm* is used of the faithful dead.

¶ Lit. "mistress of certainty."

Deriving the lineage from that Holy personage, they named him saying: "Let his name be *Sayad 'Alí Arslán** Khán*.....

After the Royal Prince Sayad 'Alí Arslán Khán had reached the age of seven, (they) married 'Ala-núr Khánem to Toq Buba Bughra Khán according to law. From them were born three sons; these are† Muhammad Arslán, Yusuf Arslán (and) Kízil Arslán Khán Pádshah.

EXTRACT XIV.

It is related by tradition that the Holy Sultán Satuq Bughra Khán's eldest son Hassan Bughra Khan was king at Káshqar. At that time *Juqta Rashíd* and *Nuqta Rashíd, Jigálu-álkhalkhál*‡ of China, came with an army of thirty thousand, and beleaguered the city of Kàshqar for a certain time.

In the scarcity when the Musulmáns became straitened, having distributed all the provisions (of every sort),§ these did not suffice, and they were reduced to the last extremity. Lest he should become|| answerable for (the deaths of) these Musulmáns, Hassan Bughra Khán (together with) Yusuf Qadîr Khán, Sayad 'Alí Arslán, with all their nobles, taking a force of forty thousand (men), issued out of the city and drawing up their army, stood fast. The infidels also drew up their line of battle and stood.

They threw themselves on the infidels, and dispersed¶ them. The infidels in flight went to the town of Yangi-Hissar.....

EXTRACT XV.

The Holy Sayad 'Alí Arslán, taking a force of ninety thousand (men), pursued the infidels. Fighting with them as they went, he joined battle with them at a place called *Urtang Qara* (the Black Station). Here also there were several thousands of infidels. Attacking them, he caused the blood of the infidels to flow like the River Jaïhún.** Sword and battle-axe had no effect on the Holy Prince. The infidels remained in astonishment. The Jigálu-álkhalkhál said: "Sword and battle-axe have no effect at all on him; nothing pierces him. How may (one) do (that) a sword shall pierce the

* *Arslán* means 'lion,' referring to the story of his birth.

† *Duk* for *dur* is a respectful form.

‡ I venture to suppose that this word (unknown to those natives of Turkistán whom I have consulted) is a corrupted Chinese or Kalmák name of some dignity or office.

§ Lit. "Water and food."

|| Lit. "Saying, 'Let me not be answerable for these Musulmáns.'"

¶ *Farákanda* for *parákanda*.

** The Oxus. Lit. "From the infidels he caused to flow a Jaïhún of blood."

Holy Prince? Whoever may be likely to give intelligence (of) this, I will give (him) the equivalent of his (own) stature (in) gold." Thus he promised.

At that time there was an old man of Uját* amongst the infidels. He said: "I will accomplish this work."†

He betook himself with guile to the army of Islàm. For several days he went to and fro in the army, (and) entered into the service of the Prince's kitchen. No one paid any attention to him.

One day (the Prince) had returned from the holy fight and sat down. He related several occurrences of the fight, and (the man of Ujàt) having praised and commended the Prince, asked a question, saying: "Oh Prince, Refuge of the World, sword and battle-axe have no effect on your Highness. What circumstance is this?"

The Holy Sayad 'Alí Arslán in his good-humour, said: "At no time does a sword or battle-axe pierce me. Except (that) when I stand up to prayer, my body becomes water; at that time if (any one) were to strike me with a reed (even) he would pierce (me)." (The old man) was going about attentive (to discover) what (was) the case and what (were) the circumstances of this magical power. He heard this speech from the gem-scattering (lips) of the Holy Prince; no one became aware of the matter.

This traitor, having gone out from the midst of the army, told (the) good news to the Jagálu-álkhalkhál of China. This infidel rejoiced and gave much gold and jewelry to this traitor.

* * * * *

Extract XVI.

One day they were calling to morning prayer. The Musulmáns assembled and stood in rows. They performed the instituted rites; and saying the *Takbîr*‡ for the religious duty, they arose to prayer.

The Surah§ (beginning) "Verily we have given" was in the mind of the Mulla Imám.‖ But "Verily we have granted a victory"¶ came to his mouth.

* I am informed by a resident of Khotan that *Uját* is a village near the capital of that province; and that. in connection with the occurrence mentioned in the text, there is still a saying current applied to a disloyal or treacherous person: "He is an *Ujátliq*." See note at end of this Translation. In Eastern Turkistán the word *Kampîr* used in the text, generally means an old *woman*. Perhaps it should have been translated so here.

† Lit. "the work (acc.) of this."

‡ The words "God is greatest" with which the prayers begin.

§ Chapter of the Korán. The chapter beginning thus is the 108th, a short one.

‖ The Mulla who leads the prayer.

¶ This is the beginning of the 48th chapter of the Korán. The verse quoted below is the 28th-29th of the same chapter.

The infidels were on the alert; they considered the opportunity valuable. Entering (the field) rank on rank they sent the Musulmáns to martyrdom; and just as they (the worshippers) reached this verse—"and God is a sufficient witness, Muhammad is the Messenger of God"—a sword struck the sacred head of the Prince. The head was severed from the body. From the sacred head of the Prince there came a voice:

"Well, it is a careless Mulla" it said.

His proper name was "Mulla 'Alam." The nick-name "Kh'ájah Bé-gham" (careless Kh'ájah) became affixed to him.*

* * * * * * *

Extract XVII.

The infidels urged their horses against (the Prince's) household. These (men) stood still and fought. They made over ever so many infidels to Hell. The attacking infidels finally made martyrs of them.

Then the Lady Mariam Khánem, with several (of her) maids, drawing a sigh of grief, entered the battle. They sent five and twenty infidels to Hell. The unbelievers came on to the attack. She looked at the earth (for help). The earth split; at that moment she entered the earth and disappeared. After that they slew the maids.

* * * * * * *

Extract XVIII.

The Holy *Hassan* Bughra Khán Ghází, the Holy *Isan* Bughra Khán Ghází, the Holy *Yúsuf Qadír* Khán Ghází, these Princes entered the plain. Killing infidels, they made the blood to flow (like the River) Jaïhún; they cut (them) in pieces, and took their goods as booty.

Juqta Rashid and Nuqta Rushid, Jigálu-álkhalkhál of China, with a force of twelve thousand (men), fled. (The Princes) pursuing after, reached (the place) called *Kukiár*.† There they fought for seven nights and days. Many Musulmáns became martyrs. With all this fighting, (matters) did not come right. Othman Bughra Khán, a son of the Holy Sultán, with sixty persons, met with martyr's deaths. The infidels, fighting as they went, retreated to a town of China.

* * * * * * *

* A certain "*Hazrat Begam*" is reverenced as a local saint at Qizil. I was much exercised at hearing this saint spoken of as a *man;* whereas the title would mean "the Holy Princess." But perhaps it is the "Kh'ájah *Bégham*" of the text, who has been converted by local superstition into a saint, like Pilate.

† The last village on the winter route to Tibet, south of Yarkand.

Extract XIX.

The Holy *Yúsuf Qadîr* Khan Ghází and the Holy *Hassan* Bughra Khán Ghází came to the town of *Yárkand* and dwelt (there). They persuaded the people towards Islám. By the point of the tongue* they became Musulmáns, and professed the Faith. The people made an offering of their money and goods, their lives and bodies. They gave all of them to the poor.

On behalf of this people (the Princes) prayed for a blessing. All the Musulmáns said 'Amen.' The prayer on behalf of these Musulmáns (converts) met with acceptance. It is said that by virtue of this prayer the city of Yárkand shall never be destroyed.....

* * * * * *

Extract XX.

Then they came to the place (where) the Holy Sayad Prince *'Alí Arslán* Khán Ghází (had been) martyred.....The Holy Sultán *Hassan* Bughra Khán Ghází having bared his head, and fixing† his eyes on Heaven, opened his hands‡ and prayed. The Musulmáns said 'Amen.'

The prayer was as yet not finished when a dark whirlwind arose. It was as if the sky and the earth were about to become one.§

After a short space of time the storm passed away. The world became bright (again). They look! (and behold) sand has settled over the martyrs; salt has settled on the infidels. For that reason they gave (to the place) the name "Qum Shahîdán" (martyrs' sand).‖

* * * *

.....After this (the Sultán Hassan Bughra Khán) arose with all his troops and set out for Káshqar. He went and sat on his throne. The whole people of Káshqar, weeping tear upon tear,¶ like the rain of early spring, made mourning (for 'Alí Arslán).....

.....They say it was in the year four hundred and eighty-nine,** the tenth of the month 'Ashur, a Friday,†† (that) the Prince Sayad 'Alí Arslán

* As distinguished from the "point of the sword."

† Lit. "Sewing."

‡ In the manner usual in the Musulmán's prayers.

§ Lit. "It became as if about to make the sky the earth, and the earth the sky."

‖ Still known by that name, to the South-East of Yangi-Hissár.

¶ Lit. "Lamentation and lamentation."

** A. D. 1095.

†† This date of the month and week seems to be ascribed as a matter of course to every event of any importance or solemnity. *'Ashur* is really not a month, but the tenth day of the month Muharram.

Khán Ghází partook of the Sherbet of Martyrdom, drank the purifying draught and became a martyr.

* * * *

Extract XXI.

It is related that these Princes, (namely) the Sultán *Hassan* Bughra Khán Ghází, the Prince *Isan* Bughra Khán, the Prince *Hussaïn* Bughra Khán, and the Prince *Yúsuf Qádír* Khán, sat on the throne of sovereignty for twelve years.

In their time if they saw or heard of any one not dressed in a turban,* they used to drive an iron nail into his head. (The state of) cultivation was such that no one would take a '*chárak*' of grain (if offered) for a "*pul.*"†.....

Extract XXII.

These Princes were sitting on the throne of abundance (when) it was reported to the Maulána Sa'íd of Káshqar‡ that one hundred persons, with their three chiefs, were coming as Ambassadors from Turkistán.

"Let them enter" said the king.

Kh'ájah 'Abdu'llah of Turkistàn (and) Kh'ájah Abu-Bakr of Tàshkand entering kissed the earth in several places and stood up.

The king (said): "May you not suffer fatigue or hunger! What is your condition?§ Ye have suffered‖ privation and trouble." Thus he questioned them.

They also having made obeisance said: "Oh King, Protector of the World, the land of Turkistán has lapsed into infidelity. We have come to ask for the intercession of Your Highness." Thus they petitioned...

These Princes having gathered together a countless host beyond all reckoning, rode into Turkistán.....

When they had reached Turkistán,¶ all the people, great and small, of their own accord, came and professed obedience. They were collected together at the king's gate.

* Lit. "turban-not-putting on person." *Kí-ma-gan* is the negative Indefinite Participle of the verb *Kí-mak.*

† A modern "chárak" of grain is about 15½lbs., and a "pul" is about the tenth part of a penny.

‡ Lit. "They gave news to the Maulána....saying: 'one hundred persons....

§ *Níháling* for *Ní hál-ing* "what (is) your condition."

‖ Lit. "drawn out."

¶ The town and district called "Hazrat Turkistán" or "Hazrat Sultán" after the Saint "Sultán Ahmad Yasáwi," whose shrine is mentioned below. It lies north of Tàshkand, in what is now Russian Turkistán.

After this the Holy Sultán, having made a procession round the shrine* of the King Kh'ájah Ahmad Yasáwi, prepared food and drink, and gave (it) to his army.....

The Holy Sultán remained during that summer and winter, and conquered the whole of Turkistán and Tàshkand. The next† year he again rode forth.....

He went through city by city, tribe by tribe, striking with his father's‡ sword, walking in his ways, and alighting in his alighting places. Having defeated the infidels from the River Amun§ to the Sea Qulzum as far as Qurdum‖, by the gleam of his sword Islám became refulgent, and the pathway of the commandments was opened. The Faith of Islám (and) the religion of Ahmad [Muhammad] were firmly established. Up to this time several years passed. They then consulted, saying: "Let us return to the land of Káshqar. News has come that the land of Káshqar is drowned in infidelity."¶

Immediately they made proclamation on proclamation saying: "Let the army be assembled." The army was assembled.

The Sultán *Hassan* Bughra Khán said to the Prince *Yúsuf Qádír* Khán: "Go you to Madain, make petition to the Holy Imáms, saying: the land of Káshkar has gone over to infidelity we believe. We desire help from Your Holinesses." Thus make your petition, he said.

The Prince *Yúsuf Qádír* Khán went to Madaïn.** The King *Hassan* Bughra Khán came with seventy thousand men and sat down to besiege the city of Káshqar. They killed all these infidels, and made blood to flow (like the River) Jaïhún. The Musulmáns met with victory.

The infidels having brought over the people of Káshqar to their own faith, (these) had eaten the flesh of dogs, asses and pigs, (and) considered unclean snakes to be lawful (food); (thus) they had become and remained unrestrained infidels††.....

* "Mazárát-*lar*" a double plural of respect.

† "*Sung-qi*" = "áge-walla" (Hind.)

‡ *Jàfib* for *chàpib*; *fadar* for *padar*, P.

§ For *Amu* (the Oxus).

‖ *Qulzum* means the Red Sea usually, but also any other sea, or lake. *Qurdum* means in Turki a place where waters disappear in the soil. (*Qurdum Qáq* is the name given to the district where the Yárkand River disappears after stagnating in lakes and marshes.) But this *Qurdum* is perhaps the same as the *Qara* (black) *Qurdum* mentioned in Ext. XII, and is perhaps intended for the *Kara-koram* of Chingiz-Khan (by an anachronism.) However, from what comes after, it might be thought that all these places should be in *Western* Turkistan.

¶ The Hear-say Tense in *mish*.

** Identified with the old city of Ctesiphon, on the Tigris.

†† A good instance of the favourite Turki formation of sentences.

From the side of the infidels *Juqta Rashíd* entered the plain. From the side of the Musulmáns the Prince *Isan* Bughra Khán entered the plain, and showed forth his bravery. He declared his name and lineage, and entered the battle-field. He fought in such a manner that his praise cannot be fittingly spoken.*.....

* * * * * *

EXTRACT XXIII.

In fine they thus relate: that these four Imáms were at Madaïnt They had gone out on a three-months' hunting excursion. The Prince *Yúsuf Qàdír Khan* standing respectfully in the Presence, made petition "Oh, Seed of the Prophet of God! we come from Káshqar. The land of Káshqar has become entirely infidel. If victory be not obtained in the time of such descendants of the Prophet as you, after this there will be no victory. If your permission be given, should there be a certain force of Islám with us, please God the Exalted, if God shows favour, having gained the victory we will come to the door way of your Holinesses."

The Holy *Imám Násaru-'d-dín* said: "Oh Chiefs! Quickly collect an army, and go (forth) with His Highness the Prince *Yúsuf*; if ye should be defeated, send a despatch to us." Thus he commanded.

* * * * * *

EXTRACT XXIV.

His Highness *Hassan* Bughrá Khán Ghází gave commandment: "Let an army be collected. No quarter is to be given to infidels."

In three days the army was collected. Taking the whole force, he went and encamped at the town of Yangi-Hissár. With its advanced posts at *Altunluq* (and) its rear (extending) to *Urtang Qara*, the infidel (army) was lying encamped. They fought for some days..... At that time several hundred infidels, making a sortie from the mountains, began to slaughter the Musulmáns. Then *Hussain*† Bughra Khán foaming at the mouth, (and) bellowing like a mad camel, made fierce war. He moved on, causing the blood to flow (like the River) Jaïhún. By the Heavenly decree, being struck with arrows in several places, he fell a Martyr.....

EXTRACT XXV.

His Highness *Hassan* Bughra Khán came into the plain .... Becoming exhausted, he raised a cry of grief and threw himself (on the foe). He caused the blood to flow from the infidels (like the River) Jaï-

* Lit. "that it will not come rightly into laudation."

† Here "Isan" should probably be read instead of "Hussain."

hún. Arrows struck the Holy King in several places. A flood of blood was poured forth. *Nuqta* Rashîd severed the sacred head of the Holy King from his body.....

After the Holy *Hassan* Bughra Khán Ghází had suffered martyrdom, the infidels slaughtered* all the Musulmáns. (It was) as if the Last Day had come. The light of the world became darkness.....

Extract XXVI.

His Highness *Yúsuf Qádîr* Khán was at Madaïn..... Hearing that *Yúsuf Qádîr* was coming from Madaïn with an army of a hundred thousand men,† Juqta Rashîd fled away with all his forces to the cities of China.

The people of Káshqar took valuables and presents, and went to meet the Holy *Yúsuf Qádîr* in the Mountains of *Andijàn*. They pressed the skirt of his robe to their eyes, and kissed his feet.....

Extract XXVII.

They further relate that the Prince *Yúsuf Qádir* Khán took forty thousand men to‡ obtain vengeance for his father's (death). Having besieged *Khotan* and fought for twenty-four years, he took the land of Khotan, and slew the Jigálu-álkhalkhál of China. (Thus) he took vengeance for his father:

He brought (away) the goods and booty of Khotan; (on) the banks of the *Khán-Arik*§ he bought the Seven-Villages *(Yetti-kent)* of *Tàzghun* (at the rate of) a "chárak"‖ of land for one 'misqàl' of gold, and dedicated (them) to religious uses.

.....He returned to Káshqar by the upper road, and encamped at a place called *Qizil*. It being the place proper for building a "Langar"¶ in honor of the Holy Sayad *Arslán* Khán, he ordered a tank to be dug. Immediately they set to digging the tank. Loosening the ground with the points of

* Lit. "Caused to arrive at Martyrdom."

† Lit. "Saying, Yusuf Qádir is believed to be coming..... ....." (the Hearsay tense in *mish*).

‡ Lit. "Saying: 'May I obtain &c.'".....

§ Or "Royal canal;" it is known by that name to this day, and is situated between Yangi-Hissár and Káshghar. *Tàzghun* means "stream." It is also the name of a River and district in the locality noted above.

‖ A "Chárak" of land is the extent which can be sown with one "chárak" of seed. A "chárak" of grain is about 15½ lb. A 'miscal' of gold is the seventh part of a "sér" (3½ rupees weight); at modern rates it is worth between 14 and 15 shillings. Land which took 1 lb of seed to sow was therefore bought for about 1 shilling.

¶ A "Langar" is a traveller's rest-house connected usually with some shrine.

their arrows, each man* carried away a handful of earth. In one day, it is said, the tank was completed.....†

Extract XXVIII.

‡The Holy Imáms having seen the letter, said:

"Oh friends! a letter has come to us from the land of Káshqar. We are going in order to conquer the infidels. We have§ no other work than this."

.....They started in the direction of the land of Káshqar...After some time, having made Yúsuf Qádir Khán king over the land of Káshqar, (the Holy Imáms) set off in the direction of China. Having come there they sat down before a (certain) town. The infidels remained amazed at this army. At that time Juqta Rashîd had a magician. (This man) said: "Oh my King, why are you thus distressed. Is it necessary for them to see the town in order to take it, or can they take it without seeing it?||

Juqta Rashîd exclaimed: "Oh Vizier, what speech is this? The city stands evident to the view,¶ (yet) he speaks thus!"

The magician responded: "However many days that army may stay here, (so long) will I conceal the town."

Juqta Rashîd having saluted him sat down. All the infidels were glad, and beat a roll on the drum of rejoicing.

Morning came. When the Holy Imáms had concluded their prayers, they ordered a certain one (saying): "Go in (to the city) and say: These who have come are the descendants of the Holy Mustafa** (on whom be God's mercy and peace). Their Holy names are Imám Násiru-'d-dîn, Imàm Mu'inu-'d-dîn, Imám Zahúru-'d-dîn, and Imám Qawámu-'d-dîn. They have come from Máwara an-Nahar in order to conquer the land of Káshqar, with an army of a hundred and forty thousand. They have ordered me (saying), go in and say to those infidels, hang your bows about your necks, come into my presence and become Musulmáns professing the Faith. If they do not profess the Faith, beginning with Juqta Rashîd,

* Lit. "By head of man."

† A similar story was told me at Qizil itself, where also I obtained my copy of the *Tazkiratu-'l-Bughra* (see Shaw's High Tartary, page 240).

‡ The story here returns to the time when *Yúsuf Qadir* had obtained assistance from the Imáms of Madaïn, while *Hassan* Bughra Khan had gone on ahead (Ext. XXII) to recover Káshghar, and had been killed (Ext. XXV). We seem to have here a slightly different tradition.

§ Lit. "There is to us....."

‖ Lit. "Seeing will they take the town, will they also take it not seeing?"

¶ Lit. "Standing showing itself."

** The Prophet Muhammad.

we will kill all the infidels, capture their children, and destroy their towns."*

Having heard these words, the light of the world became darkness to the infidels. The infidels considered and said: "We will not turn back from our faith." They pitched a green tent on (the roof of) the palace. The *Shamàn* leading, one and forty magicians became occupied in their magic.

They (the Musulmáns) prepared to fight. The city disappeared. They recognized that the magician must have exercised (his) enchantments. Morning broke, the city became visible again. They beat a roll on the battle drum. At the moment when the bold soldiers were urging their horses to the battle, the city disappeared.

In the same manner for forty years they fought together at (this) town of China. Finally one night Juqta Rashîd with all his army, fled.

* * * * *

Extract XXIX.

The Holy Imáms started in pursuit of Juqta Rashîd and Nuqta Rashîd.

.....The Imáms were at prayers, The infidels, finding the occasion opportune, slew† the Holy Imáms like sheep, at the time of prostration.

Then they all fought for the standard,‡ and cut off its bearer's hand. Without giving up the standard, he seized it between his knees. They cut off his (legs at the) knees also. He (then) held on to it with his neck (and shoulder). They severed his neck. The standard, soaring into the air, disappeared. The sun was eclipsed,§ the world became darkened. A voice came from the sky, a murmur came forth from the earth; the infidels went off towards China. One man fled and went to Káshkar, and gave the news to the King *Yúsuf Qádir* Khán.

Yúsuf Qádir Khán at once rode forth; (riding) night and day he arrived, and (when) he saw the sacred heads of the Holy Imáms severed from their bodies, his senses left him. Again, he became conscious, and saw that the bodies of men were lying scattered like the stones of the wilderness. He wondered at not being able to distinguish between infidels and Musulmáns.‖

* Lit. "having killed, &c., ...he destroys." Here the quotation is not kept to the proper person of the verb.

† Lit. "cut the throats."

‡ Lit. "saying, let us take the *tugh* (a standard made of a Yak's tail)."

§ Lit. "seized."

‖ Lit. "saying, it is not known whether infidels or Musulmáns, he remained in wonder."

He prayed, a thunder-storm arose, water flowed down from the mountains, rain fell from Heaven; it placed the faces of the Musulmáns in the direction of the 'Qibla'; it turned the infidels' bodies face downwards, and carried away the heads of the unbelievers.

Then they took the Holy Imáms' sacred bodies, and placed them in coffins. The other Musulmáns' bodies they buried.

The date was five hundred and ninety-six [A. D. 1199]. On the 10th day of the month Zi-'l Hajjah, a Monday, the Holy Imáms drank of the sherbet of Martyrdom.

"But God knows best what is the truth."*

NOTE ON THE UJATLIQS.

[In the "Report of a Mission to Yarkand under Sir D. Forsyth, K. C. S. I." (Calcutta 1875) in the History of Kàshghar, p. 127, Dr. Bellew on the authority of the "Tazkira Bughra Khan" with reference to a passage translated in Extract XV (above), says: "A poor and aged *Játlic*=Christian priest.....came forward as a candidate for the offered reward." Now although it is not to be denied that there were Nestorian Christians in Eastern Turkistàn at that time and later, I cannot think that there is any reference to them in the present text. The word in my copy of the work (Tazkiratu-'l-Bughra) is distinctly اوجاتليق "Ujàtliq," and besides the evidence given in the note at the place (see above), I find the name "Uját" occurring as the name of a town or village in a modern song called "the Maids of Turkistàn," extending to 22 lines and celebrating the peculiarities of the maidens of different towns of Kashgharia. The following will suffice as a specimen:

اوزي توزوك بيلے اوزوك كاشغر ليک ننگ قزلاري - اوزي كلته بويي خالته
ينگے حصار ننگ قزلاري - اوستون پوقاق توبان پورداق يارکندليک ننگ
قزلاري * * * چينے تختے کا تيزگان آلمه ختن ايلچي قزلاري - کشمش اوزوم
تولا يېگان اوجات ليق ننگ قزلاري * * * * کيگان قالپاق پشانه يالپاق
سريقول ننگ قزلاري - پورني پوچوق تيلي سچوك قرغزلار ننگ قزلاري *

Which may be rendered thus:

"Straight and slender-waisted are the maids of Káshghar.

"Short, with sack-like figures, are the maids of Yangi-Hissar.

"A goitre above, fat below, (such) are the maids of Yarkand.

* * * * * * * * * * * * * *

* This saving clause is added by the transcriber. It is of course Arabic.

" Arranging apples on saucers are the maids of Khotan-Ilchi.
" Eating many currants and grapes are the maids of UJAT (of the Ujàt-[liqs).

* * * * * *

" Wearing felt caps, with foreheads wide (*or* high) are the maids of [Sariqol.
" Snub-nosed, (but) sweet-tongued are the maids of the Kirghiz."

The reference to the foreheads of the Aryan Sariqolis is interesting.

After the foregoing portion of this note was in the press, I came across a passage in the later part of the Tazkiratu'l-Bughra which settles the question about the religion of the *Ujàt-liqs*, and shows them to have been Musulmáns, though bad ones. It is as follows :

آیدی ای پادشاهم اوجات دیب بر پاره خلق بار انینگ خلقي تیلیدا
مسلمان دور دین‌دا جاسوس‌لوق قیلیب قاچقان کافرلار ننگ ارقه سیدین
نامه ایباریب دور دیب حضرت امام لارغه عرض قیلدیلار

" He said : ' Oh my king ! there is a set (?) of people called *Ujàt*. The people of that (? place or tribe) are Musulmáns with their tongues, but their (real) religion is spying. Having spied they have sent letters after the infidels who have fled *(lit.* they are in tongue Musulmáns, in faith doing espial, they have sent &c.).' Thus he represented to the holy Imáms."

This character of spies and traitors is that in which the Ujàt-liqs are represented each time in the Tazkiratu'l Bughra. With this agrees the popular saying regarding them recorded in the note to the original passage, (Ext. XV. above).

In a versified account of the same events as are recorded in the latter part of the Tazkiratu'l-Bughra, I find the following parallel passage :

دیدی ای پادشاه نیک صفات کنتمیز بار انے اتارلار اوجات
ظاهراً دینغـــه قیلادور اقـــرار لیک کونکلیدا کوب عداوتي بار
دیدیلار انداغ اولسه اهل اوجات تاپمغایلار ایکی جهاندا نجات

" He said : ' Oh king (possessed) of good qualities, we have a village which they call Ujàt ;
In appearance they assent to the (true) Faith, but in their hearts they have much enmity.'
They (the Imàms) replied : ' If the people of Ujàt be so, they will not obtain salvation in both worlds.' "

In the same book I find the following verses which identify the my-

thical personages Juqta Rashîd and Nukta Rashîd as the then chiefs of Khotan:

ايكي كافر ختن كا شاه ايردى ختن اهلي . انكا سپاه ايردى
برى سينے ديرايردى جوقتے رشيد ينه سك آتينے نكتــــه رشيــــد

"Two infidels were kings of Khotan, the people of Khotan were their soldiers;

"One of them they called Juqtá Rashîd; the name of the other dog Nukta Rashîd."

In the Tazkiratu 'l-Bughra we hear of Juqta Rashîd and Nukta Rashîd from a little later than 429 A. H. (A. D. 1037) until 596 A. H. (A. D. 1199). They are probably mere representative names. Khotan seems here to be considered as belonging to China. R. B. S. 1877.]

جنگ‌گا آت سالیش‌لاری همان شهر یئه غایب بولدی شبو طریقه یرله مدّتی قرق یل چین‌شهری ننگ ایچیدا قرار تابتیلار عاقبت الامر چوقته رشید بتمام لشکری برله بر کیچه قاچیب کیتتي × × ×

EXTRACT XXIX.

حضرت امام‌لار چوقته رشید نکته رشید ننگ ارقه‌سیدین قوغلاب روانه بولدیلار × × × حضرت امام‌لار نمازده ایردیلار کافرلار وقت نے غنیمت تافیب حضرت امام‌لارنے وقت سجده دا قویدیك بوغوزلادی ×××

اندین کین توغنے آلاي دیب این همه جنگ قیلدیلار توغچي ننگ قولینے کیستي توغنے بیرمای تیزلاریغه آلیب توتتی‌لار تیزلارینے هم کیستے لار بویونلاریغه قیستي بویونلارینے کیستے توغ هواغه اوروب غایب بولدی کون توتولدي جهان قرانغولوق بولدی آسماندین آواز کیلدي یبردین غریبی چیقتے کافرلار بطرفے ماچین‌گا کیتدی ××× بر کشي قاچیب کاشقرغه باریب حضرت یوسف قادیر خان غازي پادشاه غه خبر قیلدی یوسف قادیر خان پادشاه غازی شول زمان آطلاندیلار کیچه‌لاب کوندوز لاب کیلیب کوردیلار کیم حضرت امام‌لار ننگ مبارک باشلارینے تن‌لاریدین جدا کوروب بیهوش بولدیلار یئه هوش‌لاریغه کیلدیلار ××× کوردیلار کیم آدم ننگ اولوکي ساي ننگ تاشي دیك یا تادور معلوم بولمایدور کافرمو مسلمانمو دیب حیران قالدیلار ××× مناجات قیلدیلار شول ساعت بر صاعقه پیدا بولوب تاغ لاردین سو قوبولدی اسماندین یمغور یاغدي مسلمانلار ننگ یوزینے قبله‌غه قیلیب قویدی کافرلار ننگ تنیني یوز توبان سالدی کافرلار ننگ باشینے آقتیب‌کیتدی آندین کین حضرت امام‌لار ننگ مبارک جسدلاریني صندوق ایچیگا آلیب قویدلار اوزگا مسلمانلار ننگ تنینے دفن قیلدیلار × × × تاریخقه بش یوز توقسان آلتے ایردی ذالحجّه آی ننگ اونی دوشنبه کوني حضرت امام‌لار شربت شهادت نوش قیلدیلار—

و الله اعلم با الصواب

EXTRACT XXVIII.

حضرت امام‌لار نامه نے کوروب آیدیلار کیم ای یارانلار بیزگا کاشقر زمین دین نامه کیلدي بیز از براي فتح کفّار اوچوق بارادورمیز بیز ننگ موندین اوزگا ایشیمیز یوق ترور دیب × × × بطرف کاشقر زمین روان بولدیلار × × × پخند کوندین کین حضرت امام‌لار حضرت یوسف قادیر خان غازي نے کاشقر ولایتیغه پادشاه قیلیب بطرف ماچین روانه بولدیلار کیلیب شهر ننگ آلدیغه توشتیلار کافرلار بو لشکرگا حیران قالدیلار شول وقت‌دا چوقته رشید ننگ بر سحرگري بار ایردی آیدیکیم اي پادشاهم نیمه مونچه بے طاقت بولورسیزلار شهرنے کورسه آلورمو کورمسه هم آلور مو دیدي چوقته رشید آیدي اي وزیر بو نه سوز دور شهر کورونوب توروب موندا‌غ دیدور دیدي ساحر دیدي شول لشکر نجه کون موندہ توروسه من شهرنے یاشوراي دیدي چوقته رشید تعظیم قیلیب اولتوردی همه کافرلار خوشحال بولوب طبل شادیانه چالدیلار تانک آتنے حضرت امام لار نماز دین فارغ بولوب ××× بر کشي نے بویوردیلار کریب ایتغیل بو کیلگان کشي خضرت محمّد مصطفے صلّے الله علیه و سلّم ننگ اولاد لاري ترورلار مبارک اسم‌لاري حضرت امام نا صرالدین و امام معین‌الدین و امام ظهور الدین و امام قوام الدین ترورلار بو ماوراء النهر دین کاشقر زمین نے فتح قیلماق اوچون یوز قرق مینگ لشکر بیلان کیلدیلار منے بویور دیلار کیم سن کریب اول کافرلارغه ایتقیل ساغداق‌لاریني بویونلاریغه آسیب منتك الدیمغه کیلیب مسلمان بولوب ایمان کیلتورسونلار اگر ایمان کیلتورمسه‌لار چوقته رشید باشلیغن همه کافرلارنے اولتوروب بالا لاییني اسیر قیلیب شهرلاریني ویران قیلادور دیدي بو سوزني ایشتب کافرلارغه یاروق جهان قرانغو بولدی کافرلار اندیشه قیلیب ایدی دینمز دین یانماس‌میز دیدي بر یاشیل چادیر اورداغه تیکدیلار شمعان باشلیغ قرق بر ساحر سحرغه مقیّد بولدي ××× جنك قیلغالي راست بولدیلار شهر غایب بولدی بیلدیلار کیم سحرگر سحر قیلغاندور دیدیلار × × × تانك آتنے شهر ینه آشکارا بولدی طبل جنك چالدیلار شجاعت‌لیك یگیت‌لار

EXTRACT XXV.

حضرت حسن بغرا خان غازی پادشاه میدانغه کیلیب بیطاقت بولوب نعره جگربند تارتیب اوزلاریني اوردیلار کافرلاردین خون جیحون آققیلار حضرت پادشاهغه نیچند یرده اوق تیگدي قان سیراب یقیلدیلار نکته رشید حضرت پادشاه نذک مبارك باشلاریني تن لاریدین جدا قیلدي × حضرت حسن بغرا خان غازی شهادت تاپقاندین کین کافرلار تمام مسلمانلار ني شهادت کا یتکوزدیلار گویا قیامت قایم بولدي یاروق جهان قرانغولوق بولدي × × ×

EXTRACT XXVI.

حضرت یوسف قادیر خان مداین دا ایردیلار . . . . مداین دین یوسف قادیر خان غازی یوز منگ لشکر بیلان کیلادورمیش دیب جوقته رشید تمام لشکری برلان قاچیب چین شهریگا کیتدي کاشقر خلقي تحفه هاي هدیه لار آلیب حضرت یوسف قادیر خان غازي نذک الدیلاریغه اندیجان تاغیفه باردیلار اوزانگولاریغه کوزلاریگا سورتوب پشت پای لاریغه سویدیلار ××××

EXTRACT XXVII.

یغه روایت دا کلتوروب دورلار کیم حضرت یوسف قادیر خان غازي پادشاه قرق منك لشکرني آلیب دادام نذك انتقامیغه آلسام دیب ختن قباب یگرمه تورت یل اوروشوب ختن یورتیني آلیب جگالو الخلخال ماچین لے اولتوروب داداسي نذك انتقامیغه آلیب ختن نذك مال امواليني آلیب کیلیب خان اریقي نذك برقاشیني تازغون نذك یتّي کنت نے چارك لیك ییرنے بر مثقال آلتونغه آلیب وقف اوقاف قیلدي × ×

کاشقرغه یاندیلار یوقارغي یول برله قزیل دیکان یرگا توشتیلار حضرت سلطان سیّد ارسلان خان غازی پادشاه نذک حقّي لاریده لنگر بنا قیلغودیک ییر ایکان بر کول چاقنگزلار دیب امري قیلدیلار اوشول ساعت کول چاقنالي مقیّد بولدیلار اوق بشاقیده بوشاتیب آدم باشیغه بر مُشت دین تفراق آلیب بر کونده کول فوتکان دیب دورلار ×××

تونگوز گوشتي نې يېب حرام حرېش نې مباح بيليب مطلق كافر بولوب قاليب ايكان - - - - كافرلار طرفيدين جوقتنه رشيد ميدانغه كردى مسلمانلار طرفيدين حضرت ايسن بوغرا خان غازي پادشاه ميدانغه كريب بهادورلوق كوركوزوب نام نصب‌لارينې اعيان و بيان قيليب جنك‌گه كيردىلار انداغ جنك قيلديلار كيم صفت‌كا راست كلماس ×

EXTRACT XXIII.

القصه انداغ روايت قيلورلار كيم بو تورت امام‌لار مدايين ده ايرديلار اوچ آى‌چيلق آوغه چقيب ايرديلار حضرت يوسف قادير خان غازي پيش‌گاه دا توروب قيام كيلتوروب عرض قيلديلار كيم اى اولاد رسول الله بيز كاشقر زمين دين كيلورميز كاشقر زمين به تمام كفار بولدى سيزلار ديك اولاد رسول الله نذگ وقتيدا فتح تابماسه موندين كين فتح بولماس رخصت لارى بولسه بر نيچه لشكر اسلام همراه بولور ميكين انشاء الله تعالے خداي تعالے نذك عنايتي بولسه فتح قيليب حضرت‌لار نيذك درگاه لاريغه كيلگايمز ديديلار حضرت امام ناصرالدين آيديلار اى امرالار حضرت يوسف قادير خان غازى پادشاه بيله تيز تند لشكر جمع قيليب بارينگلار اگر عاجز كيلسانگزلار بيزلاركا نامه ايبارينگلار ديب يارليغ قيلديلار × × ×

EXTRACT XXIV.

حضرت حسن بغرا خان غازى پادشاه يارليغ قيلديلار كيم لشكر جمع بولسون كافرلارغه امان بيرگولوك ايماس ديب اوچ كونده لشكر جمع بولدى تمام لشكرنے آليب ينگے حصار موضعيغه باريب توشتيلار باشي آلتونلوق ايياغي اورتنك قراغچه كافرلار توشوب ياتيب ايردى نچند كون جنگ قيلديلار جنگ قيلا قيلا تاغ قيرغاقيغه يتتي‌لار ××× اول محلده تاغ ايچيدين نچند يوز كافرلار چقيب مسلمانلارني شهيد قيلا باشلادى اول محلده حسن بغرا خان غازى پادشاه اغزلاريدين كوفوك پيدا بولوب مست تيوه ديك بورقوراب جنك سخت قيلديلار خون جيحون آقتيب يوروب قضاى آسماني يرله بولارغه نچند يردا اوق تيگيب شهادت تاپتيلار ×

پادشاه‌لار هارمانلار آچمانلار نحالینک‌لر بار ریاضت و مشقّت تار تینگزلار دیب سوال قیلیدیلار اولار هم تعظیم قیلیب آیدیلار کیم ای پاشاه عالم‌پناه ترکستان ولایتي کفار بولدی حضرت‌لاریدین شفاعت تیلاب کیلدوک دیب عرض قیلدیلار × × ×

بو پادشاه‌لار و امرالار بي‌حد بي‌قیاس لشکر یغیب ترکستان ولایتیغه اطلاندیلار × × ×

ترکستانغه یتیب ایردیلار چونك کچیک همه خلق اوزیچه کلیب اطاعت قیلدیلار حضرت پادشاه ننک درکاه‌لاریغه یغیلدیلار آندین حضرت سلطان خواجه احمد یاسوی پادشاه ننك مزارتلاریغه طواف قیلیب آب آش قیلیب لشکرگا بیردیلار ختم قُران قیلیب ثوابیني ارواح شهدا لارغه باغیشلادیلار × × × حضرت پادشاه شول یازی قشي بله توروب ترکساننی تاشکندني تمام مسخر قیلیب سونکقي یلي ینه اطلاندیلار × × شهر مو شهر قبیله به قبیله یوروب فدرلاری ننک قلچ‌لاریني جافیب یورکان یوللاریدا یوروب توشکان یرلاریده توشوب کفّارني فتح قیلیب دریاي عماندین دریای قلزوم تا قوردوم‌غچه بولار ننک شمشیرلاری ننک شعله‌سیدین اسلام منوّر بولدی راهي شریعت کشاده بولدي دین اسلام ملّت احمد بر قرار بولدي بو وقت‌غچه نچند یل اوتتي ایمدی کاشقر زمین‌غه یانالي دیب مصلحت دا ایردیلار کاشقر زمین غرق کافرستان‌لیق ایمش دیب خبر کیلدي شول ساعت لشکر جمع بولسون دیب منادي در منادی قیلدیلار لشکر جمع بولدیلار ×

حضرت سلطان حسن بغرا خان غازی حضرت یوسف قادیر خان غازی پادشاه‌غه آیدیلار کیم سیز مداین‌غه بارینک حضرت امام‌لارغه عرض قیلینک کاشقر زمین کافرستان‌لیق ایمش حضرت‌لاریدین مدد تیلاي دورمیز دیب عرض قیلینك دیدیلار ×

حضرت یوسف قدیر خان غازی پادشاه مداینغه یوردیلار حضرت حسن بغرا خان غازي پادشاه یتمش منك کشي برلان کیلیب کاشقر شهریني قورشاب توشتي‌لار اینهمه کافرلارنے قریب خون جیحون آقتتي‌لار مسلمانلار ظفر تابتي‌لار کاشقر خلقی‌نے کافرلار اوز دینیغه کیرکوزوب ایت ایشاك

EXTRACT XX.

آندين حضرت سيّد علے ارسلان خان غازي پادشاه شهيد بولغان يرگا كيلديلار × × × حضرت سلطان حسن بغرا خان غازي باشلاريني يلانك قيليب كوزلاريني كوككا تيكيب قول آچيب دعا قيلديلار مسلمانلار آمين ديديلار هنوز دعالاري تمام بولماب ايردىكيم بر قرانغو بوران پيدا بولدي آسمان نے يير يبرنے آسمان قيلغانديک بولدي بر ساعت دين كين بوران قست بولدي جهان ياروغلوق بولدي باقسهلار شهيدلار ننگ اوستونيگا قوم تو شوبدور كافرلار ننگ اوستونيگا شور توشوب دور اول باعث دين قوم شهيدان آت قويديلار × × ×

آندين كين قوپوپ جميع لا و لشكرلاري بيلان كاشقرغه روان بولديلار باريب تخت گاهلاريدا اولتوردىلار تمام كاشقر خلقي زار زار چون ابر نو بهار يغلاب ماتم توتتيلار ×

راوي انداغ كيلتوروب دورلار كيم تاريخنه تورت يوز سكسن توقوز ايردي عشور آى ننگ اوني كوني حضرت سيد علے ارسلان خان غازي پادشاه شربت شهادت نوش قيليب شَرَاباً طَهُوراً ايچيب شهيد بولديلار × ×

EXTRACT XXI.

راوي انداغ روايت قيليب دورلار كيم حضرت سلطان حسن بغرا خان غازي و حضرت ايسن بغرا خان غازي و حسين بغرا خان غازي و حضرت يوسف قادير خان غازي بو پادشاهلار اون ايكے يبل تخت خلافت دا التور ديلار اولارننگ وقتلاريدا دستار كيمكان كشي ني كورسهلار يا خبر آلسهلار بو شيغه تمور ميڭ قاتار ايرديلار شوندا غ معمورلوق بولدي كم جارك اش ليق نے بر پل غه آلماديلار × × ×

EXTRACT XXII.

بو پادشاهلار تخت تجمّل ده اولتوروب ايرديلار يوز كشي اوچ سرداري بيلان تركستان دين ايلچي كيليب دور ديب مولانا سعيد كاشقريغه خبر بيردىلار حضرت پادشاه كيرسون ديديلار خواجه عبدالله تركستاني و خواجه ابو بكر تاشكندي كريب نچند يرده زمين بوسه قيليب توردىلار حضرت

EXTRACT XVII.

كافرلار اهل‌بيت‌لاريگا آت سالديلار بولار توخطاب توروب جنگ قيلديلار نچند كافرلارنے دوزخقه سپاريش قيلديلار كافرلار غلبه قيلب اخر بولارنے شهيد قيلديلار آندين كين نچند قيزلار بيله بربي‌-چه مريم خانيم آه دردناك تارتيب جنگ‌گا كيردىلار يكرمه بش كافرني جهنم‌گا ايبارديلار كافرلار غلبه قيليب كيلدي يرگا قرالاديلار يير ياريلدي شول ساعت يرگا كريب غايب بولديلار آندين قيزلارني شهيد قيلديلار × × ×

EXTRACT XVIII.

حضرت حسن بغرا خان غازى حضرت ايسن بغرا خان غازى حضرت يوسف قادير خان غازى بو پادشاهلار ميدانغه كردىلار كافرلارنى قريب خون جيحون آقتيب پاره پاره قيليب مال‌اموال‌لاريني آلديلار جوقته رشيد نكته رشيد جگالوا خلخال ماچين اون ايكي منك لشكر بيلان قاچيب كيتدى آرقه‌سيدين قوغلاب كوكيار ديگاندا يتتي‌لار اندا يتّي كيچه كوندوز جنگ قيلديلار نچند مسلمان‌لار شهيد بولدى اينهمه جنگ قيليب راست كيلمادى حضرت سلطان ننگ بر اوغلانلارى عثمان بغرا خان غازي آتميش كشي‌لاري بيلان شهادت تاپتي‌لار كافرلار جنگ قيلا قيلا چبن شهريگا قاچيب كيتدي ×

EXTRACT XIX.

حضرت يوسف قدير خان غازے حضرت حسن بغرا خان غازي يارکند شهريگا كيليب توشتيلار خلق ني ايمانغه دلالت قيلديلار بنوک زبان مسلمان بولديلار ايمان كيلتوردىلار خلق پل مالينى جان تن‌لاريني نثار قيلديلار همه‌سيني فقرالارغه بيردىلار بو خلق ننگ حقيدا دعاى خير قيلديلار جمعي مسلمانلار آمين ديديلار بو مسلمان‌لار ننگ حقيدا دعا اجابت بولدي بو دعا ننگ بركاتيدين يارکند شهر هرگيز خراب بولماس ديب دورلار ×

الخلخال آيديكم بولارغه تيغ بتر اصله كار قيلمايدور هيچ نمرسه اوتمايدور حضرت پادشاهغه قايداغ قيلسه تيغ اوتار هر كشي شوني آنگلاب بير گوديک بولسه بويي تينگي آلتون بيراى ديب وعده‌لار قيلادى شول وقت ده كافرلار ايچيده اوجاتليق بر كمپير بار ايردى آيديكه مونڭ ايشيني من قيلورمن ديب حيله‌لار بيله اسلام لشكريگا اوزيني آلدى نچه كون چيريک ايچيدا يوروب حضرت پادشاه ننك بورچي‌خانه‌لاريده خدمت دا يوروب موندغدين هيچ كشي خبردار بولمدى بر كوني غزاتدين يانيب اولّوروب ايديلار بر نچند جنك ننك واقعه‌سيني بيان قيليب حضرت پادشاه ني تعريف و توصيف قيليب سوال قيلدى آيديكه اى پادشاه عالم‌پناه حضرتلاريگا تيغ تبر كار قيلمايدور نه واقعه دور ديدى حضرت سيّد علي ارسلان خان پادشاه غازى خوشوقت‌ليک‌لاريده آيديلار كيم منكا هيچ وقت‌دا تيغ تبر اوتماس مگر نمازغه تورغانده بدنيم سو بولور شول محل ده يگان برله سالسه هم كيسار ديديلار بو جادو نيمه سوز نيمه واقعه بولوب دور خبردار بولوب يورور ايردي حضرت پادشاه ننگ گوهر نثارلاريدين بو سوزني ايشتتي آنندين هيچ كشي ننك خبر بولمادي بو دلّه لشكر اراسيدين چقيب جگالو الخلخال ماچين غه خوش خبر آيتتي بو كافر خوشوقت بولوب بو دلّه‌كا زر زيور بسيار بيردي × × ×

Extract XVI.

بر كون نماز بامدادغه آذان اوقوديلار مسلمانلار جمع بولوب صف صف بولوب توردیلار سنت ني ادا قيليب فرض گه تكبير ايتتي‌لار نماز غه توردي‌لار ملا امام ننك كونگليده سوره إِنَّا اَعطَينَا ايردي اغزلاريغه إِنَّا فَتَحنَا كيلدى كافرلار خبردار بولوب وقت ني غنيمت بيليب صف در صف كريب مسلمانلارني شهادت‌كا يتكوزديلار وَكَفى بِاللّٰه شَهِيدًا مُحَمَّدٌ رَسُولُ اللّٰه آيت اوشبو يركا يتكاندا حضرت پادشاه ننك مبارک با شلاريغه شمشير سالدي مبارک باشلاري تن‌لاريدين جدا بولدي حضرت پادشاه ننك مبارک باشلايدين آواز كيلدي‌كم خوشمو بيغم ملّا ايكاندوک‌لار ديديلار ذات اسم شريف‌لاري مُلّا علم ايكان‌دوک‌لار خواجه بيغم آت لقب بولدي ×

الوغ کچیک همه حیران قالدیلار بو نچوک واقعه دور دیب حضرت پادشاه در غضب بولوب بو ایش نینگ راستینی آلنگلار دیب امر قیلدیلار اُمرالار آخون اکابرلار اعلانور خانیم دین سوردیلار واقعه نی بر بر بیان قیلدیلار عاقیل و دانالار و اخون اکابرلار جمع بولوب پور هیبت حضرت علي دور دیب نسبـنے شولاردین آلیب آتلاریني خضرت سیّد علي ارسلان خان بولسون دیب آت قویدیلار حضرت سیّد علي ارسلان خان بادشاه یتي یاشقه کرگاندین کین اعلانور خانیمنڭ از روي شریعت توق بویا بغرا خانغه نسبت قیلغان اولاردین اوچ اوغول وجودغه قلیب دورلار محمّد ارسلان یوسف ارسلان قزیل ارسلان خان پادشاه ایکاندوک‌لار ××

EXTRACT XIV.

خبرده انداغ کیلتورویدورلار کیم حضرت سلطان ستوق بغرا خان غازی نینگ الوغ اوغلانلاری حضرت سلطان حسن بغرا خان غازي کاشقرغه پادساه ایکاندوک‌لار شولوقت‌ده جوقته رشید نوقته رشید چگالو الخلخال ماچین اوتوز مینگ لشکر بیلان کیلیت نچند محل کاشقر شهریني قباب قحطالیک بولغاندا مسلمان‌لار تنگ بولغان محلدا این‌همه آب آش بیریب راست کیلمدی ناچار بولدیلار بو مسلمانلارغه ضامن بولمای دیب کاشقر شهریدین حضرت حسن بغرا خان غازی حضرت یوسف قدیر خان غازی حضرت سیّد علي ارسلان خان غازی جمیع اُمرا لاری برله قرق منگ لشکرني آلیب شهر دین چقیب صف تارتیب توردیلار کافرلارهم صف تارتیب توردی اوزلاریني کافرلارغه اوروب کافرلارني فراکنده قیلیب کافرلار قاچیب ینگي حصار موضعیغه باردی ×××

EXTRACT XV.

حضرت علي ارسلان خان غازی توقسان منگ لشکرنے آلیب کافرلارني قوغلاب سوقوشا سوقوشا اورتنگ قرا دیگان یردا قرار قاقتي‌لار آندا هم نچند مینگ کافر بار ایردی جنگ قیلیب کافرلاردین خون جیحون آقتیلار حضرت پادشاه غه تیغ تبر کار قیلمادی کافرلار حیران قالدی چگالو

چقيب دوري مو دوري حضرت سلطان ستوق بغرا خان غازي نينگ دوري دينگلار نماز نينگ آذانيني بلند اوقونگلار ديب امري قيلديلار ×××

EXTRACT XII.

حضرت سلطان ستوق بغرا خان اون ايکے ياشلاريدا غزاتقه مشغول بولديلار يازيليقدا کافرلار بيله غزات قيلديلار قيش ليقدا خداي تعالي غه طاعت و عبادت قيلديلار خضرت سلطان ستوق بغرا خان غازي توقصان آلتي ياشلاريغه چه بلغ نينگ آلديداقي آمو دريا سيغه چه بوطرفي تا کون قيش کراک ديگان يير غچه شمال طرفي قراقوردوم ديگان يير غه چه حضرت سلطان نينگ شمشيرلاري بيلان کافرلارني مسلمان قيليب حضرت محمّد رسول الله نينگ شريعت لاريني و ملّت لاريني بر قرار قيليب رواج بوديلار ××× حضرت سلطان نے کاشقردا آستين آرتوشدا مشهد ديگان يردا دفن قيلديلار × . . × . . × حضرت سلطان بو عالمدين بارغاندا تاريخغه تورت يوز يگرمه توقوز ايردی . .×...×

EXTRACT XIII.

حضرت سلطان ستوق بغرا خان غازي پادشاه نينگ تورت اوغلانلاري اوچ قيزلاري بار ايکان × × × بر قيزلاري نينگ آتلاري اعلا نور خانيم امّا اعلانور خانيم بسيار پاک صورت و پاکيزه سيرت راست دين و صاحب يقين ضعيفهٔ مرحومه ايردلار و اولار نينگ قصّه لاری حضرت مريم عليه السلام نينگ قصّه لاري ديک دور انداغ کيم بلاغت کا يتتي لار ايرسه بر کچه حضرت حق سبحانه و تعالی غه عبادت قيلور ايردلار حضرت جبرائيل عليه السلام کليب اولار نينگ مبارک آغزلاريغه بر قطره نور تاميز ديلار بر راحت بولوب هوشلاريدين کيتب ينه هوشلاريغه کلديلار و ينه روايت قيليب دورلار که بر کيچه ايشک کا چقتي لار ايشک توبيدا بر شير توراد ور شيرني کورور تير باستيلار هوشلاريدين کيتيب ينه هوشلاريغه کيلديلار نچند کوندين نچند آي دين کين عشور آي نينگ اوني آذينه کرني نماز جمعه رفقيدا فرزند وجودغه کيلديلار قزيل يوزلوک آهو کوزلوک

اوبداني شبو كه بوكافرنے اويقوسيدين اوياتيب ايمانغه ترغيب
قيلاي ..×..×.. ينه توروب آيديلار كه هرنچه كافر هم بولسه‌مو توزيني
يبب ايديم توزنينگ حقّي‌ني ساقلاي ديب شمشير ننگ اوچي بيلان
فوتيغه سانجيب آيديلار هارون بغرا خان اضطراب اويغانيب باشه
حضرت سلطان ستوق بغرا خان شمشيرلاريني برهنه قيليب باشيدا تنگلاب
تورادور بو كافر آيتيكه اى سلطان شومداغ دولت سنده توروب نيمه سببدين
شومداغ ايشني قيلاسن اندا خضرت سلطان ايتتي‌لار كه اي كافر ايش
ننگ اوبداني شبو كه من قيلغان ايس قيلغيل قوبغيل وقت تنگ فرصت
ني غنيمت بلگل آيتغيل كه بو كلمهٔ شريف ني لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَسُولُ
اللّٰه ديگيل ديديلار اول كافر بي‌سعادت قبول قيلمادى حضرت سلطان
هرنيچه جدل قيلديلار بو جهنمي توفيق تانيب مسلمان بولغالي او
نامادى حضرت سلطان نچند مراتبه شمشيرلاريني حواله قيلديلار باشيني
كيسای ديب ينه انديشه قيلديلار كه توزيني يبب ايديم دادااليق حقّي
بار ديب شمشيرلاريني ياندوريديلار اخر حاجت يوزلاريني بےحاجت
خداى تعالے ننگ درگاهيغه كلتوروب دعا قيلديلار كه اى بارا خدا يا سن
جميع مخلوقات ننگ حاليني كوروب توراسن كه نچند مراتبه شمشيرنے
حمله قيلديم باشيني كيسای ديب امّا دادااليق حقي ني توزنينگ
حقيني ساقلاديم اگر چنديكه سببي دادااليق حقي بولسه هم خدا يا قهّار
ليق صفتينگ برله بو كافرنے يرگا يوتتورسانگ ديب مناجات قيلديلار
حضرت سلطان ننگ دعالارى مستجاب بولوب پير تيبراب پير ياريليب
هارون بغرا خان نے تيزي‌غچه پير يوتتي حضرت سلطان آيتتي‌لار كه
اى كافر كوردونگمو بو حالني كيلكيل ايمان كلتورگيل من سنگا دعا قيلاي
بو بلادين خلاص بولغيل ديب نصيحت قيلديلار بو بدبخت ايتتيكه پيرگا
كيرگانيم بخشيراق دور سنينگ دينگنغه كرگونچه ديب قبول قيلمادي
گالي‌غچه يوتتي تخي هم قبول قيلمادي حضرت سلطان نينگ غضب
لاري كيليب ينه دعا قيلديلار هارون بغرا خان‌نے پير يوتوب يوق بولدي
شول زمان سعادت صبح نينگ مشريقدين بر روشن‌ليک پيدا بولدي
حضرت سلطان آيديلار كه كوس اسلامني منينگ اتيمغه سوقونگلار منارغه

دیب ایکے دین خشت کوتاریب باریب بُتخانه ایتادورغان یرگه آلیب باریب قویدیلار اوچونچی مرتبهدا خشت آلای دیب باریب ایدیلار هارون بغرا خان قچقریب آیتتے کم ای بالام فرزندیم توختانگ موندین زیاده بدنینگزني ایش قیلدوروشقه طاقتیم یوق حالا هم سیزگا موندا غ قیل دوروشومدا غرضیم بار ایردي ایمدي خاطریم جمع بولدي ایمدي هرنیمه خواهالاسانگز قیلینگ دیدي همه لشکرلاري یانیب توشتي ×

EXTRACT IX.

حضرت سلطان تون یاریمي نې اوتکاریب بو برکام قرق کشي بیلان حضرت خواجه ابوالنصر ساماني قاشلاریغه باریب یابزوگوار ...×...× اگر مصلحت نے منکا قویوب بیرسهلار خروج قیلیب کافرلارغه تیککایمن شاید که خدایتعالے بیزگا ظفر برگاي دیدیلار ...×...×...

EXTRACT X.

حضرت خواجه ابوالنصر سامانے حضرت سلطان جمیع یارانلاري بیله قپوب یولغه روان بولدیلار هارون بغرا خان ننگ اوردا سیغه یتتي لار حضرت خواجه ابوالنصر ساماني قول کوتاریب دعا قیلدیلار که الهی فضل إحسانینگ بیله کافرلارغه قاتیغ اویقو بیرگیل مسلمانلارغه ظفر برگیل دیب دعا قیلدیلار شولزمان حضرت خواجه ابوالنصر ساماني ننگ دعا لري مستجاب بولوب کافرلارگا شوندا غ اویقو بردیلار کیم بري ننگ بیلیدین توتوب سودراگودیک بولسه ینه بري ننگ خبریدا کیچماس ایردي ××

EXTRACT XI.

حضرت سلطان ستوق بغرا خان غازي آط لاریدین توشوب شمشیرلاریني یالانگلاب هارون بغرا خان ننگ اوردا سیغه کردیلار کورسهلار هارون بغرا خان اویقولاب قالیب دور بر خذمتکاری چراغ چقاریب اولتورادور هارون بغرا خان ننگ باشیني کیسای دیب شمشیرلاریني تنگلاب ینه کونگل لاریگه یتتي که دشمن نې اویقولوقدا اولتورماک لیک نامردلیکدین چقادور

سيزني بيز ننگ دينمزدين چقيب محمّد ننگ دينيغه كردى ديب گمان قيلادورميز ديدى حضرت سلطان كافرلار رسميچه آنط ايچتي‌لار هارون بغرا خان چين فوتمادى آيتي‌كه اى فرزند بو آنتنگزغه چين پوتمايدورمن بيز بر بُتخانه ايتادورميز شول بُتخانه ننگ تا ميني سيز قوپارسانگز چين پوتادورمن ديدى حضرت سلطان يوگوروب قوپوب انديشه قيليب آيتتى‌لار كه قايداغ قيلسام بولور ايكين ديب قبول قيلديلار امّا يمان پريشان بولديلار ×

EXTRACT VIII.

حضرت ابو النصر سامانى ننگ قاشلاريغه باريب آيتتيلار كه اى بزركوار هارون بغرا خان منينگ مسلمان بولغانيمني گمان قيلادور مني إمتحان قيلماق اوچون بر بُتخانه ايتادورميش اوّل بُتخانه ننگ تاميني اوّل سيز قوپاريب بيرينگ ديدور اگر قبول قيلسام دين اسلام دين چقيب كفر غه داخل بولادورمن منينگ مصلحتيم نيمه ديديلار حضرت خواجه ابوالنصر سامانى ايتتيلار كه اى فرزند اوزني محافظت قيليب ساقلاماق اوچون بعضى ممنوعات ايش قيلاش‌نى جايز قيليب‌دورلار اگر تام سالمايش دا به نيّت مسجد ديب سالسانگز خدا ننگ آلديده البتّه ثواب تاپارسيز كافرلار ننگ بلاسيدين خلاص بولورسيز تولا فريشان بولمانگ ديديلار حضرت سلطان ستوق بغرا خان بو سوز ني ايشتيب خوشحال بولدى‌لار اويلاريگه ياندىلار ايرتەسى آفتاب چقيب ايردي هارون بغرا خان جميع لشكر و بيك‌لار بُتخانه ايتادورغان يرگه جمع بولسون ديب منادى قيلدوردى همه كافرلار بُتخانه ايتادورغان يرگا جمع بولدى هارون بغرا خان حضرت سلطانني چرلاب آليب كيليب آيتّى كه اى فرزند اگر سيز بيزنينگ دينمزده بولساگز بيز قيلغان ايش‌لارنى سيز هم قيلينگ بيز باش اورغان نيمه‌گه سيز هم باش اور رنگ بيز بوكون بر بُتخانه ايتادورميز اوّل سيز باشلاب خشت قويوب بيرينگ بيز نيدگ كونگلمز شوندا دلجمع بولادور ديدى حضرت سلطان خوش ديت اوز رغبت‌لارى برله فيش‌لارينى بيل‌لاريگا قيستوروب بلاك‌لارينى شيمالاب جميع ياراغلارى برله به نيّت مسجد

EXTRACT IV.

حضرت سلطان برکم قرق کشي‌ني بردين‌بردين چرلاب کيليب‌آيدی
ای يارانلار اکر منينگ برله آشناچيليق قيلشني خواه‌لاسانکلار منکا اوخشه
مسلمان بولونکلار حضرت محمّد رسول الله نينگ دين‌لري همه دين‌لار
ننگ اولوغی و افضلی ترور شول دين غه مشرف بولونکلار ديب
نصيحت قيلديلار ٭

EXTRACT V.

حضرت سلطان ستوق بغرا خان ننگ دادالاري هارون بغرا خان کافرلق
دا تاش دين هم يمانراق ايردي لشکری بی نهايت تولا ايردي فراست
بيلان حضرت سلطان ننگ مسلمان بولغانيني بيلديلار امّا تخی مو
اوبدانراق معلوم بولسون ديب هيچ کشيکا آيتمادی × × ×

EXTRACT VI.

حضرت سلطانني اولتورورشکا قصد قيلدی بو سوزني حضرت سلطان
ننگ والده‌لاری آنکلاب فرياد قيليب آيتتی‌لار که ای کافرلار نچند يل
ننگ بو يوزيکا رياضت و مشقّت بيلان تاپقان فرزنديم‌نے نيمه اوچون
بيکناه اولتوراسن ديب آراغه توشتيلار هارون بغرا خان ننگ اچيغی کيليب
آيتتی ای مظلوم بيز نينگ دينمزنی ويران قيليب محمّد ننگ مهری
زياده بولدی ديدی آيتتي‌لار که ای کافرلار منينگ فرزنديم نی امتحان
قيليب با قغيل اگر محمّد ننگ دينيغه کرکان بولسه اندين اولتورگيل
ديب آيتتی‌لار هارون بغرا خانغه بو سوز معقول بولدي × ×

EXTRACT VII.

هارون بغرا خان جمعي بيک‌لاری بيلان مصلحت قيليب آيتتی‌لار
که بر بتخانه ايتالی ديب خشت طيّار قيليب برکشيني ايباريب
حضرت سلطان ني چرلاب کيلدي هارون بغرا خان آيتتيکه اي فرزند

السلام آیتغان کشي شبو ایکان دیب خوشحال بولوب آیدیلار که اي بابا هرنیمه دیسانگز قبول قیلای امّا بیز آطلیغ توروب یوکونگزنے اوچوق قویوب بزنی آلور میکین دیب پروا قیلمای باشنگزلارنی یرگا اوروشقه مشغول بولدونگزلار بیز سیز لارنی بیلمایدورمیز شبو ایشنگزلارننگ حقیقتینی بیزگا بیان قیلینگ دیدیلار اندا حضرت خواجه ابوالنصر سامانی آیدیلار که ای پادشاهزاده بو دنیادا تورادورغان دنیا ایماس هر کشی بو دنیادین کیتادور پل‌مال‌دولت آدمیلارکه وفا قیلادورغان ایماس بلکه پل مال‌ننگ سببیدین آدم دوزخقه کرفتار بولادور و ینه همه‌میز بو دنیادین آخرتکا سفر قیلادورمیز بو دنیادین سفر قیلادورغان کشیکا اوزوق جابدوقنی طیّار قیلمدوق دیب. جواب بیردیلار حضرت سلطان حضرت ابوالنصر سامانی دین بو سوزني ایشتیب کونگل‌لاریگا بر قورقنجی پیدا بولدي آیدی ای خواجه مسلمان بولادورغان نیمه‌نے آیتینگ من هم آیتیب مسلمان بولاي دیدیلار حضرت خواجه ابوالنصر سامانی آیدیلار که کلمه طیّبه لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰه کلمه شهادت اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه و اَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهٗ وَ رَسُوْلُهٗ دینگ دیدیلار حضرت سلطان کلمه شهادت ني کلمه طیبه آیتیلار آندین کین محمّد دیگان نیمه کشي دور دیب سوردی حضرت خواجه ابو النصر سامانی ایتتی‌لار که محمّد دیگان خدا ننگ دوستي دنیا و آخرت‌ني خدای تعالے شول محمّد اوچون خلق قیلغان اول قیامت کوني گناه‌کارلارني دوزخ دین خلاص قیلیب بهشت‌کا آلیب بارور اول محمّد ننگ دیني راست و شریعت‌لاري راست اوزگا پیغمبرلار نینگ شریعتی دیک ایماس اوزگه پیغمبرلارننگ شریعتی منسوخ هرکشی محمّد یورگان بولده یورسه مراد مقصودیغه ییتارلار دیب حضرت رسول خدانی بیان قیلدیلار اندین حضرت سلطان خواجه ابو النصر سامانی غه آیتتي‌لار که ای گمراه‌لارغه یول کورساتکوچي‌لار کلمه شهادت دین بولک یینه اورگاتادورغان نیمه بولسه اورگاتینگ من هم اورگانیب خدا ننگ طاعتیگه مشغول بولای دیدیلار *

لار شکار قیلا قیلا آستین آرتوشدا بقو دیگان یرگا یتّي‌لار باقسه لار نچند جوش صورت و پاکیزه سیرت آدم‌لار علف‌زارغه توشوبدورلار حضرت سلطان همر لاري برله بو کاروانلار طرفیغه روان بولدیلار کوروب بو شهر لارده موندا‌غ خلق موندا‌غ آدم‌لاربوق ایردي بو نیمه کشي‌لار ایکین دیب حیران قالیب یورونگلار باریب کورالي دیب روان بولدیلار امّا بو کاروانلار حضرت خواجه ابو النصر ساماني ایردیلار خواجه ابو النصر ساماني باقسه‌لار نچند آطلیغ کیلادور یقین یتّیلار باقسه‌لار تاریخ دا کورگان حضرت سلطان ستوق بغرا خان غازي ایکانلار حضرت ابوالنصر ساماني کوروب آیدیلار الحمد لله طلبیم مُیسّر بولدي دیب بسیار خوشحال بولدي‌لار درحال خدمتکارلاریغه آیدیلار دنیا و آخرت نینگ سلطاني منینگ مقصودوم کیلادور بلکه منینگ بو دیارغه کیلشیم نینگ باعثي شول ذات شریف نینگ طفیلی دین ایردي ای خدمت‌کارلاریوکني آچیپ قویونگلار دیب خواجه ابو النصر باشلغین همه کاروانلار نمازغه توردیلار نماز دین فارغ بولوب ینه اورون‌لاریغه کیلیب اولتوردیلار تا شول وقت‌غه‌چه حضرت سلطان آط نینگ اوزه‌سیده توردیلار حضرت سلطان حیران قالیب آیدیلار عجایب کاروان ایکندوک‌لار بیز دین پروا قیلماي یوک‌لاریني اوچوق قویوب باشیني یرگا اوروشقه مشغول بولدي دیب شبو سوزده ایردیلار حضرت خواجه ابوالنصر ساماني یتي قدم یرگا حضرت سلطان نینگ الدیلاریغه کیلیب سلام قیلدیلار حضرت سلطان آطدین توشوب حضرت خواجه ابوالنصر ساماني بیله کوروشتیلار حضرت خواجه ابوالنصر ساماني حضرت سلطان‌ني عزت اکرام بیله توشکان یرلاریگا تکلیف قیلیب آلیب کیلیب اوبدان متاع‌لاردین ایکی‌دین حضرت سلطان تحفه آلیب کیلیب آلدیلاریده قویدیلار اندین کین حضرت خواجه ابوالنصر سامانی نی حضرت سلطان بجان دل قبول کیلدیلار چونکه حرت سلطان ننگ کونگل‌یده بار ایردی برکمرسه پیدا بولوب مسلمانچیلیق نے بیزگه شول کمرسه اورگاتور دیب حضرت خضر آیتیب ایردیلار شول کمرسه شبو میکین دیب گمان قیلیب سوردیلار که آتلاری نیمه دیب اندا حضرت خواجه ابوالنصر سامانی آیدیلار منینگ آتیم خواجه ابوالنصر سامانی دیدیلار حضرت سلطان بیلدیلار کیم خر علیه

بولوب قالديلار نچند كوندين كين زردار صحابه‌لار ايشتيب اولار هم اوقو ديلار بو نامراد صحابه‌لار ينه حضرت رسول خدا نينگ كاشلاريغه كيليب آيديدلار يا رسول الله زردار صحابه‌لار هم بيز اوقويدورغان دعاني اوقوب آنينگ هم ثوابيني تاپادورلار ديب عرض قيديلار اندا حضرت رسول خدا آيتتي‌لار كه ذَلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَن يَشَاءُ يعني خداي تعالى زكوات نينگ ثوابيني خواهلاغان بنده‌سيگا بيرادور من قايداغ آيتاي ديب جواب بيرديلار بس معلوم بولا دور كيم زكوات‌ده بي نهايت ثواب بار ايكان شول جهت دين من سوداگرچيليك‌نے ترك قيلمادىم ديديلار

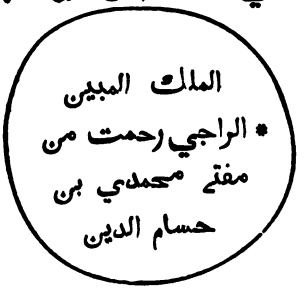
EXTRACT II.

حضرت رسول خدا آيديلار سلطان ستوق بغرا خان‌ني شول خوجه ابوالنصر سامانى ايمانغه مشرف قيلور ديديلار شول زمان صحابه لار تاريخ قيليب پتديلار حضرت رسول خدا عالم دين اوتوب اوچ يوز اوتوز اوچ يلدين كين تركستان ولايتيده حضرت سلطان ستوق بغرا خان غازي آتليغ بر ذات شريف وجودغه كيلور اون ايكي ياشلاريدا يمانغه مشرف بولور ديب فيتديلار وينه شول يرده رسول خدا آيتتي‌لار اَوَّلُ مَن اَسلَمَ مِن التُرك بو حديث نينگ معني‌سي اول بولور كه تركستان طرفيدين سلطان ستوق بغرا خان غازي مسلمان بولادور ديگان بولور چنانچه نيچند زماندين كين حضرت خواجه ابو النصر سامانى بو عالمگا وجودغه كلديلار علم ظاهر ني اوقوب يورگونچه اَوَّلُ مَن اَسلَمَ مِن التُرك ديب بو حديث ني كورديلار اول سلطان ستوق بغرا خان غازي قايداغ كمرسه ايكين ديب غايبانه عاشق بولديلار تاريخغه باقسه‌لار حضرت سلطان نينگ وجودغه كيلش‌لاريغه آز غنه قاليب دور عشق محبّت‌لاري غالب كيليب حضرت سلطان ني ايزلاب تركستان ظرفيفه سفر قيلديلار × × ×

EXTRACT III.

حضرت سلطان ستوق بغرا خان غازي اون ايكي ياشقه كرديلار شونگا چه حضرت سلطان كافر صورتيدا ايرديلار بر كون حضرت سلطان شكارغه چقتي

و کل ماعلق علي صفته لم يقع دون وجود ها اشباه



EXTRACTS FROM THE "TAZKIRATU-'L-BUGHRA."

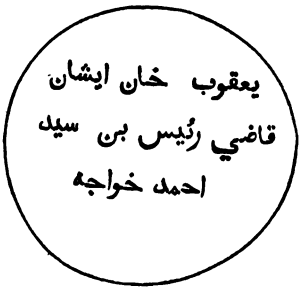
Extract I.

بر کون حضرت ابو النصر سامانی نینگ بر مریدلاری سوال قیلدیکه یا بزرگوار شونچه مال دنیالاری توروب نیمه اوچون سوداگر لیك قیلادورلار دیدی آندا حضرت خواجه ابو النصر سامانی آیتتیلار کیم ای مریدلار خوب آیتورسیزلار لیکن من عقلمغه قیلیب حضرت رسول الله نینگ سنّت لاریدی هیچ وقت دا ترک قیلمغان ایماس آنینگ اوچون ترک قیلشنی خواهلامای دورمن سفرکا چقمانیمدا زکوات بیریب منفعت پیتکوزادورمن سوداگر چیلیك نی ترک قیلسام زکوات نینگ ثوابیدین محروم قالادورمن دیدیلار و ینه آیدیلار † ای مریدلار بو حکایت نی ایشتمادینگلارمو بر کون حضرت رسول خدا مسجد مبارکده اولتوروب ایردیلار بر نیچند نامراد صحابه‌لار کریب کیلدیلار آیدیلار یا رسول الله اوزکا صحابه‌لار زردار زکوات بیرادورلار بیزکا هم زکوات نینگ ثوابینی تاپقودیك بر ایش بیورسنلار بیزلارهم شول اشنی قیلیب زکوات نینگ ثوابینی تاپقای میز دیب عرض قیلدیلار حضرت رسول جدا آیدیلار که ای نامراد صحابه‌لار کونده نماز بامداد نینگ فرضینی تاب بولغاندین کین اوتوز اوچ مراتبه سُبْحَانَ اللّٰهِ اوتوز اوچ مراتبه اَلْحَمْدُ لِلّٰهِ اوتوز اوچ مراتبه اَللّٰهُ اَکْبَر اون مراتبه لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِیکَ لَهُ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی کُلِّ شَیْئٍ قَدِیْرٌ دیسانگلار زکوات برکان نینگ ثوابینی تاپارسیزلار دیب امر قیلدیلار بو نامراد صحابه‌لار بسیار خوشوقت

* This is to be read upwards and downwards from the middle.

† آیتّیلار for آیدیلار.

مقرغه بر طلاق باين حرام قيلسون مع قبولها و كان عند الثقات *



COPY OF A LEGAL OPINION GIVEN IN KASHGHAR.*

مسئله

مونينگ بيانيدا كيم بر تقديري سفورگے باى نينگ اوييدين كات دين اوتوز اوچ تنگه فلي يوقاليب كيتكان بولسه بعده سفورگي باي خاتوني آي خانغه اوشبو اوتوز اوچ تنگه فل نے آليب قويغان بولسانگ ظاهر قيلغيل من يگرمه تورت تنگه فل قوشوب كونگلونگ خواه‌لاغان ايگين نے ايتيب بيراي اگر سن فل‌نے ظاهر قيليب من يگرمه تورت تنگه نے قوشوب ايگين ايتيب‌بيرمسام وعدم‌گا تورمسام سن اوچ طلاق بولغيل ديب شرط قيلغان بولسه اوشبو صورتدا شرع شريف حكم‌لاري برله مذكور آي بيبي فل نے ظاهر قيلماسه سفورگے باي هم يگرمه تورت تنگه فل‌نے مذكوره آي بيبي‌گا بيرماسه سفوركي باى قسمي‌ده حانث بولوب مذكوره آي بيبي سفوركي باي ننگ ضرريگه اوچ طلاق بولمايدور و الله اعلم *

لمعلق باالشرط لا ينزل عند عدم وجود الشرط قاضي‌خان

المعلق باالشرط عدم قبل وجوده نهايه

* This was found between the leaves of a book purchased in Káshghar.

و دیدی منی تانومام‌سن من سننگ قدیمگی دوستونگ من سنگا عزا
تونقالی کیلدیم ایشتدیم کیم قارغو بولوب سن *

COPY OF PASSPORT ISSUED AT KASHGHAR.

بو اوجور ده تمامي
یولچي قراول چي‌لارغه

اعلام بو که بو ایام سعادت انتظام‌ده شاه صاحب نے* آدمي رحمت
الله برآط برلان یارکندگه خدمت‌که بارادور کراک کیم سیزلار یول قراول
لارده بارعوچه کیلگوچه دخل و تعرض قیلماي اوتکازیب یوبارینکلار دیب
ماه شریف رمضان نے* اون بري کونے نشان عالي پتیلدي
سنه ۱۲۹۱

COPY.

Agreement made at Kâshghar.†

تاریخقه برمینگ ایکي یوز توقسان محرّم نینگ اون توقوزي ایردي
قابل باي ننگ اوغلي ملاق اقرار شرعي قیلدي‌که اهلیم اقلیم بیبي مجادله
قیلغان جهت دین من مقر نامعقول بولوب موندین بو یان بیوجه ضرب
ولت سوقماس بولدیم و نفقه‌سینے وقتیده بیریب مذکور اهلیم بار اویگا
اجنبي آدمي‌نے آلیب‌کرماس بولدیم و هر وقت اجنبي آدم‌نے اویومگا
اهلیم نینگ آلدیغه آلیب‌کرگانیم و یا بیوجه شرعي سوققانیم معلوم
و ظاهر بولسه مذکور اهلیم مخیّره بولوب اگر خواهلاسه اوز نفسي نی‌من

* نے for نینگ.

† This was found between the leaves of books purchased in Káshghar.

STORIES

From Forbes' Persian Grammar translated into Turki

١ بر آدم افلاطوندين سوردی کيم تولا يل‌لار کيمه ده ايدينگ و دريا سفرينی قيلدينگ دريا ده نيمه عجايب‌لار کوردونگ جواب آيدی عجايب شبو ايردی کيم دريا دين سلامت يقاسيغه ييتديم *

٢ برگدا بربای نينگ دروازه‌سيغه باردی و بر نيمه تيلادی آوی ننگ ايچيدين آواز کيلدی کيم آغاچه آويده يوق گدا ديدی نان پرچه‌سينی تلاب ايديم آغاچه ني تلاماب ايديم کيم شونداغ جواب تاپتيم *

٣ بر طبيب هر وقت قبرستانغه بارور بولسه چادرينی باشيغه يافنيب بارور ايدی آدم‌لار سوردیلار کيم مونگ سببی نيمه طبيب آيدی بو قبرستانداغی اولوک‌لاردين آو واتورمن آنگ اوچون کيم همه‌سی منينگ دوايمنی ييب اولوبدور *

٤ بر کون بر پادشاه اوغلی بيلان آوغه باردی هوا اسيغ بولدی پادشاه بيلان شاهزاده ايکين‌لارينی بر مسخره ننگ دالوسيغه قويدی پادشاه کولدی و ديدی ای مسخره سنده بر ايشاك ننگ يوکی بار دور مسخره آيدی بلکه ايکی ايشاک ننگ يوکی بار دور *

٥ بر دوك آدم‌غه ديديلار کيم تيلارموسن کيم سنينگ اوچانگ توغری بولسون يا همه آدم‌لارنينگ اوچاسی سنديك دوك بولسون‌مو اول دوک ديدی همه کشی‌لارنينگ اوچاسی مندیك ايگری بولسون اول کوز بيلان منی کورادورلار من هم اولارنی کورای *

٦ بر کون پادشاه بر شاعر دين آغريدی جلّادنی بيوردی مننگ آلديمده اولتور جلّاد قلچ آليب کيلگالی باردی اول شاعر حاضر آدم‌لارغه ديدی قلچ کيلگونچه منی مشت‌لانگ‌لار و اورونگ‌لار کيم پادشاه ننگ کونگلی خوش بولسون بو سوزدين پادشاه خوش بولوب کولدی و شاعر ننگ گنا هينی ارتدی *

٧ بر آدم الوغ مرتبه تاپتی بر دوستی آنی کورگالی کيلدی اول آدم ديدی سن کيم سن و نيمه ايش‌کا کيلدينگ اول دوستی شرمنده بولدی

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DAWKINS COLLECTION

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